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THE BHAGAVAD GITA

TEXT TRANSLATION

BY

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FOREWORD.

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THIS attempt at a rhythmical translation of an oft-translated Book has a double object of its own.

First, to embody in some measure the practical sense of the original, as outlined in the numerous lectures delivered—and classes held—by me in some sixty Indian towns, both large and small, during the twelvemonth just elapsed. Many of my Indian brothers having asked for a permanent reminder of these, I am preparing a Series of Essays[1] which will embody the substance of the abovementioned lectures, with constant reference to chapter and verse. This absolutely requires as companion a Translation made in the same spirit, from the same catholic standpoint, else the references might occasionally *not* refer. Hence the present attempt.

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1 THE GOSPEL OF LIFE, *being an Introduction to the Main Teachings of the* BHAGAVAD GITA, by F. T. BROOKS. Vol. I in the Press. Other Vols. to follow.

Second, to make the Book more pleasant readin , and bring its Beauty home to the English mind and ear somewhat more fully than any prose translation could ever hope to do. A foolhardy atte pt, perhaps, for one wholly without literary training. Yet it is an attempt to *serve*, and that is merely practising what the Bhagavad-Gītā preaches. Besides, must not small power grow by proper *use*?

My rendering of certain passages and terms ay be deemed 'original' by some readers, hopelessly eccentric by others. I can only refer both to the abovementioned Essays[2], where I shall explain matters as best I can.

But, though after-explanations may occasionally satisfy the merely inquisitive intellect, the real basis of interpretation remains primarily intuitional, and of the 'Heart'. These wonderful Texts unfold to the inner Eye endless vistas of meanings

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2. A complete Hand-Book of the BHAGAVAD-GITA, containing *Text*, revised *Metrical Translation*, *Notes* numerous and concise, and a *Word for Word* Translation with several renderings wherever they may be of interest, is in conte plation, and will probably be out in 1911. It will form Vols. i and ii of the AVYAYA-YOGA SERIES, which will contai , besides, all the principal UPANISHADS linked up together, and with the GITA, by a network of cross-references. The lover of more detailed study is referred to this.

wrapped in meanings, which no given number of translations, however various, can hope to exhaust,—any more than a given number, however great, of shadows piled on shadows, square and oblong and hexagonal, can ever hope to build again the Perfect Cube that casts the .

This little Book, which teaches an to serve, is dedicated to all whom it ay serve, and lead to serve. Most of all would I fain dedicate it to my young brethren of the Order of the SONS OF INDIA, who have offered up their lives to the service of the Indian Motherland and, through her, of the Empire and the World; and whose motto—none more holy—is, "I SERVE".

If any budding skill be here detected by the friendly critic, searching, bee-like, for something sweet to light upon,—I can but refer him to the Book itself,[3] and say, "Let us praise Him whose Beauty shines forth here."[4] If some of the countless flaws and blemishes are pounced upon by the 'unfriendly' one, I can but thank him for thus helping me to see them ... and do better next time. He, too, is but my Teacher, helping me under another mask. May I never disown Him![5]

3. II, 50. 4. X, 41. 5. IX, 11-15; XVIII, 48.

My only prayer in sending forth into the world this first small volume of a series, long or short as Life permits or 'Death' ordains, is that a few stray Light-Rays of the Ageless Wisdom of all Ages may,—through this offered heart and brain and hand, thrust in, with love for *both*, 'twixt East and West,—be focussed and brought to bear on the dark problems of our common future. May these refracted Wisdom-Gleams, amongst many that are coming through under various names in various lands to-day, contribute their mite towards the ever-needed deepening, and broadening, and strengthening of human minds and hearts; and may they help to join together a few willing hands in East and West for the stupendous future Tasks, the mighty battles of the birth-throes of that Humanity that *is to be*, because, beyond this world of change, MAN IS eternally a WHOLE.

NOTE.

THE Translation, as it now stands, is merely in its second stage of growth, and has still many alterations to undergo. A first small edition, published at Ajmer last winter by Pt. Syama Behari Misra, was mostly subscribed in advance in the towns where I lectured. Before it had finally emerged from the Press, some 600 verses out of 700 had been re-written without the help of any critic save myself. My lasting thanks are due to the brother who thus enabled me to see my work in print for the first time—if only as a basis for correction and future improvement.

Henceforth I am my own publisher, thanks to the friendly help of five other brother-theosophists,—one English friend among them—who have advanced, without a thought of interest, all that was needed for the starting of the work. Let any whom these little volumes are of help to, give thanks to those, my brothers, who will—true Karma-Yogīs they—hand on the praise to Him,

the One True Lord of Wealth[1] as well as Wisdom, to who all praise must find its way.

There are still any blemishes in Chapter I. and in the opening verses of chapter II. Here are so e of the alterations made since going to press:

CHAPTER .

Thus by the Sleep-Lord spoken to, 24
the Lord of Sense, O Bhārata,
Half-way between those armies twain
drew up His atchless battle-car,

Just facing Bhīṣhma, Dróṇa too, 25
and all those ighty lords of Earth,
And said, "Behold, O Pṛthā's son,
these Kurus all asse bled here."

... ... 26
sons, grandsons, even comrades dear.
His heart with deepest pity wrung, 28
spoke in his grief these words, [O king]:—

Arjuna said:
O Kṛṣhṇa, seeing these, my kin,
who lust of battle gathers here,

My limbs collapse, of power reft, 29
y mouth like desert waste is parched,
Throughout my fra e a tremor thrills,
... ...

1. X, 23.

I see fell omens yonder, too, 1
portendin woe, Thou Wonder-Haired !

... ...

O Kṛṣhṇa, triumph tempts me not, 2
nor kingship, nor the joys thereof.
Say, Herds an, what to us the crown,
what pleasures, what e'en life itself? ...

When they, for whose sake we desired 33
the crown, with all its gains and joys,
In battle marshalled, all stand there,
both wealth and life cast off in one: ...

... ... 44

Hell reserves a grim reception,
such the law that *we have heard.*

... ... 45

Who rise to slay our kith and kin
from selfish greed of kingship's joys!

These sad words uttered on the Field, 47

CHAPTER II.

... ...

the Demon-Slayer spoke these words:—

Whence has this sha eful will-collapse 2
at time of danger come on thee,
Un-Âryan, fatal bar to heav'n,
dishonour-breeding, Arjuna?

O Pārtha, be not thus *unmanned* ! 3

... ...

Shake off this paltry nervelessness,

... ...

O De on-Slayer ... 4

Men worshipful, as Bhīṣhma, there,
and Dróna, O Thou Death of Foes !

... ... 5

A beggar's life, here on Earth, tempts like a
feast !

... ... 9

the Sleep-Lord, O thou scourge of foes,
Said, "Herds an, I wage not this war ! "
and into moody silence lapsed.

To him, thus sunk in utter woe, 10
half-way between those armies twain,
The Lord, a smile of Joy divine
nigh breaking forth, adressed these words :—

[Subsequent alterations will be noticed in the successive volumes of the GOSPEL OF LIFE].



"Listen to the Song of Life"

Light on the Path.

श्रीमद्भगवद्गीता

धृ राष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे स वेता युयुत्सवः ।
माम ाः पा डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच

दृ ा तु पाण्ड ानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष ासा भी ार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च हारथः ॥ ४ ॥

AUM.

T E HAGAVA G TA.

CHAPTER THE FIRST.

Dhrtarashtra Said :

ON KURU's Field, the Field of Right, 1
met face to face, athirst for War,
Tell me, Sañjaya, what they did,—
my People, and the Pāṇḍavas.

Sanjaya Began :

No sooner did he see the forces 2
of the Pāṇḍavas, arrayed,
Duryódhana the King, accosting
his old Teacher*, spoke these words :—

"Teacher, see the vast host gathered 3
by the Pāṇḍavas o'er yonder,
Marshalled, too, by thy disciple,
Drupada's most able son !

Lo, what heroes, master-bowmen, 4
peers in war of Bhīm and Arjun !
Yuyudhāna and Virāṭa,
Drupada, Chief of High Command,—

*Dróna.

धृ केतुश्चे तानः ।शीराज वीर्यवान् ।
पुरुजित्कुन्तिभोज शैब्य नरपुंगवः ॥ ५ ॥

धामन्यु विक्रान्त उत्तमौजा वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च स ए म ।रथाः ॥ ६ ॥

अस्माकं तु विशि । ये ता बोध द्विजोत्तम ।
नायका म सैन्यस्य ।र्थं तान्ब्रवीमि ते ॥ ॥

भवान्भी।ष्मश्च कर्णश्च पश्च समितिंजयः ।
अश्वत्था । विकर्ण सौमदत्तिर्जयद्रथः ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजी।विताः ।
नानाशस्त्रप्र रणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्मा बलं भी।ष्मा। रक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भी ।भिरक्षितम् ॥ १० ॥

Dhṛshṭakétu, Chékitāna, 5
  sacred Kāshī's hero-monarch,
Purujit and Kuntibhója,
  Shaivya, mighty Bull of men,—

Yudhāmanyu, strength incarnate, 6
  Uttamaujā, full of prowess,
Subhadrā's boy, Draupadī's sons,—
  commanders of high station all!

And now, O best of twice-born men, 7
  pray note the foremost on our side,
Chiefs of my army, whom I name
  lest they should have escaped thy mind:—

Thyself, fair Sir, Bhīṣhma, Karṇa, 8
  Kṛpa next, victor in the fray,
Ashvatthāmā, Vikarṇa too,
  Saumadatti, Jayadratha,—

And many more heroes, ready 9
  to forfeit their lives for my sake,
Wielders of manifold weapons,
  all masters in the art of war.

Yet...our force seems hardly equal, 10
  although 't is by Bhīṣhma marshalled,
While their host leaves naught to wish for
  under Bhīma's strong command:

अयने च सर्वेषु यथाभागमवस्थिताः ।
भीष्‍ ेवाभिरक्षन्तु भवन्तः स ॅ एव हि ॥ ११ ॥

स्य संजनयन् हर्षं कुरुवृ : पिता : ।
सिंहनादं विनद्योच्चैः ङ्खं दध्मौ प्रतापवान् ॥ २ ॥

ततः शङ्खा भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्यु हति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्म : ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवद धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधि रः ।
नकुलः हदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

In our rank and file let each, then,
  firm at his appointed station,
Watch with jealous care o'er Bhīṣhma,—
  hear me, O ye Warriors all!" 11

Joy scattered his fears when, filling
  all the skies with a lion's roar,
The Grand Old Man of the Kurus,
  Bhīṣhma the Grandsire, blew his conch. 12

Whereon of a sudden blared forth
  conches and kettledrums all round,
With tabors and drums and cowhorns,
  all mingled in a fearful din. 13

Then in turn Kṛṣhṇa and Arjuna,
  seated in their mighty battle-car,
Drawn by a team of milk-white horses,
  blew a blast of their conches divine:— 14

'Pāñchajanya,' that of Mādhava,
  'Dévadatta,' that of Arjun,
While wolf-bellied Bhīm, of gruesome deeds,
  his mighty war-conch 'Pauṇḍra' blew,— 15

And King Yudhishṭhira, Kuntī's son,
  blew his conch, 'Anantavijaya,'
And Nakul and Sahadéva, too,
  blew 'Sughoṣh' and 'Maṇipuṣhpaka',— 16

काश्य   परमेष्वास: शिखण्डी   हारथ: ।
धृष्टद्यु विराटश्च । किश्चापराजित: ॥ १ ॥

द्रुपदो द्रौपदेया   : ि िपते ।
ौभद्रश्च महा । : ङ्खान्दध्मु: पृ थक् ॥ १८ ॥

घोषो धार्तरा णां हृदयानि व्यदारयत् ।
पृथि ीं चैव   ो व्यनुनादयन् ॥ १९ ॥

थ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वज: ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डव: ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह मही ।

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय ऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥

And He of Kāshī, master-bowman, 17
  and Shikhaṇḍī the great Commander,
Dhṛshṭadyumna and Viraṭa,
  and Sātyaki, th' unconquered one,—
Drupada with all his grandsons, 18
  and Saubhadra, the long-armed, too,—
Each of these heroes, Lord of Earth,
  with his own conch the tumult swelled.
Heartrending was that crashing blast 19
  to Dhṛtarāshṭra's hundred sons,
For all at once it roused to life
  all echoes of both sky and earth.
¶ Then Monkey-Bannered Pāṇḍava,* 20
  at sight of Dhṛtarāshṭra's sons
Arrayed, just as the fight began
  of missiles, grasped in hand his bow†
And all at once addressed these words 21
  to Hṛshīkésh, O Lord of Earth:—

Arjuna Said:

Half-way between these armies twain
  stay Thou my car, Unfailing One,—
That I may have a look at these, 22
  drawn up there, eager for the fray,
With whom it is my lot to fight
  in this contest that now begins,—

*Arjuna. †Called 'Gāndīva', I, 30.

ोत्स्यमानानवेक्षेऽहं य एतेऽत्र ाग ाः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

संजय उवाच

एवमुक्तो हृषीकेशो गुड ेशेन भारत ।
सेनयोरुभयोर्मध्ये ापयित्वा रथोत्त ॥ २४ ॥

भीष्मद्रोणप्रमु : र्वेषां च महीि ाम् ।
उवाच ार्थ पश्यैतान् मवेतान्कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्पार्थः पितृन पि ामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखीं था ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः िन न्धूनवस्थितान् ॥ २७ ॥

पया परयाि ो विषीदन्निद ब्रवीत् ।

अर्जुन उवाच

दृष्ट्वे स्वजनं कृष्ण युयुत्सुं समुपि तम् ॥ २८ ॥

That I may see these Warriors all, 23
  standing there, athirst for battle.
Bent on carrying out the wishes
  of Dhṛtarāshṭra's evil son.

Sanjaya Continued:

Thus addressed by Guḍākésha, 24
  the Lord of Sleep, O Bhārata,
Brought the chariot to a standstill
  half-way between those armies twain,

Just in front of Bhīshm' and Droṇa, 25
  and all those mighty Lords of Earth,
And exclaimed, "Behold, O Pārtha,
  all these Kurus gathered here!"

Then did Pārtha see there, standing, 26
  fathers, fathers' fathers, teachers,
Maternal uncles, cousins, too,
  sons and grandsons, and comrades dear,—

Fathers-in-law and bosom-friends, 27
  divided 'mongst both warring hosts.
Pārtha, seeing all these clansmen
  drawn up there, prepared for battle,

His heart wrung with deepest pity, 28
  spoke in his grief these words, [O King]:—

Arjuna Said:

Seeing these my kinsmen, Kṛshṇa,
  gathered here through lust of battle,

सीदन्ति मम गात्राणि मुखं च परिशुष्यि ।
वेपथुश्च शरीरे मे रोमहर्षश्च जाय ॥ २९ ॥

गाण्डीवं ंसते हस् ात्त्क्चैव परिदह्यते ।
न च म्यवस्थातुं भ्र िव च मे मनः ॥ ३० ॥

निमित्तानि च पश्यामि विपरीतानि के व ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सु ानि च ।
ि नो राज्येन गोविन्द किं भोगैर्जीवि वा ॥३२॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धना च ॥३३॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
ातुलाः श्वशुराः पौत्राः स्यालाः बन्धिनस्तथा ॥ ४॥

My limbs fail me, reft of power;
parched is my mouth like desert waste;
Through my frame there thrills a tremor;
my hair with horror stands on end!

'Gāṇḍīva' from my grasp escapes;
my skin with fever burns all o'er;
I can no longer stand upright;
my brain in frenzied riot whirls!

Lo, withal I see fell omens,
woe-portending, O Wonder-Haired!
While I see *not* what good will come
of slaying these, my kin, in war.

I lust not for triumph, Kṛshṇa,
nor for kingship, nor for pleasures:
What to us the crown, O Herdsman,
what enjoyments, what e'en life?—

When they, for whose sake we covet
kingship with its gains and pleasures,
All stand there, in battle marshalled,
wealth and life cast off in one:—

Revered preceptors, fathers, sons,
grandfathers, maternal uncles,
Fathers-in-law, brothers-in-law,
grandsons, and other relations.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

I'd rather not put these to death, 35
though I myself be slain, O Kṛshṇa,
Not to win the three worlds' kingship,—
how much less this earth alone!

My uncle's sons slain, O Torment 36
of men, what pleasure can be ours?
Nay, sin will settle in our hearts,
if we destroy these reckless ones.

It thus behoves us ill to kill 37
our kinsfolk, Dhṛtarāṣhṭra's sons:
Our kith and kin once done to death,
how could we taste of joy again?

And even if they cannot see, 38
their minds o'ercast with clouds of greed,
The sin of slaughtering kith and kin,
the crime of hate bestowed on friends,—

Is that a reason why *we* should 39
not know to turn us from such guilt,
Since we *do* see how foul a sin
the murder is of kith and kin?

In such a massacre are lost 40
antique traditions of the clan;
These noble customs gone, the clan
entire is whelmed in anarchy.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति लस्त्रियः ।
षिु दु सु वार्ष्णेय जायते र्णसंकरः ॥ ४१ ॥

संकरो नरकायैव कुल नां लस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

दोषैरेतैः नां वर्ण करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्यु न्मे क्षेमतरं भवेत् ॥ ४६ ॥

Where anarchy prevails, the women
of the clan become corrupt;—
The women tainted, O Vārṣhṇéya,
Caste-confusion must arise.

Such confusion makes a hell
for clan-wreckers and clan as well;
The Manes, of pious offerings reft
fall headlong from their godlike state.

Through these foul deeds of clan-wreckers
working woeful caste-confusion,
Hoary customs, clan-traditions,
are wiped out beyond recall.

A d for them whose clan-traditions
are wiped out, O Man's Tormentor,
There waits in hell a grim abode,—
such is the law that *we have heard*.

Aho, alas! how foul the sin
to which we set our hands to-day,
Who from greed of kingship's pleasures,
rise to slay our kith and kin!

Far better that the hundred sons
of Dhṛtarāṣhṭra, weapon in hand,
Should slay me on the Field of Battle
unresisting—yea, unarmed!

संजय उवाच

मुक्त्वार्जुनः ंख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं ो ि ा : ॥ ४७ ॥

इति अर्जुनविषादयोगो नाम
ोऽध्या : ॥



Sanjaya Continued :

Having thus spoken on the Field, 47
Arjun, his mind unstrung with grief,
Both bow and arrows flung away,
Sank helpless on his chariot seat.

Chapter the First, entitled
ARJUNA'S DESPAIR
ends here.



द्वितीयोऽध्यायः

संजय ाच

तथा कृपयाविष्ट पूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच धुसूदनः ॥ १ ॥

ीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
ार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं । : पा नैतत्त्वय्युप ।
क्षुद्रं हृदयदौर्बल्यं ोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन

भीष्ममहं द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

CHAPTE TH ECOND.

Sanjaya Continued:

TO HIM with pity thus transfixed, — 1
whelmed in despair, his smarting eyes
Full to the brim with unshed tears,
Madhusūdana spoke these words:—

The Blessed one Said:

Whence has this shameful dejection — 2
in danger's hour co e on thee,
Un-Âryan, yea, heaven-barring,—
disgracing thee, O Arjuna?

Yield not to impotence, Pārtha:
a better part awaits thee here;
Shake off this paltry heart-faintness,—
stand up, O Harasser of foes!

Arjuna Replied:

O Madhusūdana, how can I — 4
attack with arrows in the fray
Men fit for worship such as Bhīṣhma
and Droṇa, O Slayer of foes!

गुरूनहत्वा हि हानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
ार्थका ांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

चैतद्विद्मः कतर ो गरीयो
य जये दि नो जयेयुः ।
याने हत्वा न जिजीवि ाम-
स्तेऽवर्ि ाः प्रमु धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः
पृच्छाि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्याि ब्रूहि तन्मे
शिष्यस्तेऽहं ाधि मां त्वां प्रप ॥ ॥

न हि प्रपश् म ा नुद्या-
यच्छोकमुच्छे मिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम ॥ ८ ॥

Rather than slaughter such great-hearted teachers, 5
Let mine be on earth the beggar's wretched lot!
Were I to slay these well-meaning preceptors,
I never should taste aught but blood-tainted joys.

Nor do I know which for us would be better,
That we should be victors, or vanquished by these—
Whose death will make our own lives not worth living,—
These sons of my uncle against us arrayed.

My normal self borne down by misplaced pity, 7
My mind confused, reft of all sense of right,
I beseech Thee, do Thou ponder well, and tell me what is best:
Thy pupil am I, suing for Thy Mercy,—teach me!

For I see not how it could dispel 8
this grief in which my senses wither,
To be crowned king on Earth unchallenged,
or e'en sole Ruler of the Gods!

संजय उवाच—

एवमुक्त्वा हृषीकेशं गु ा ः परन्तपः ।
इति गो न्दमुक्त्वा तूर्ष्णीं भूव ह ॥ ९ ॥

तमुवाच हृषी ः प्रहसन्निव ारत ।
ध्ये विषीदन्ता दं चः ॥ १० ॥

नुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावाद ।
गतासूनगतासूंश्च नानुशोचान्ति पण्डिताः ॥ ११ ॥

त्वेवाहं जातु ना न ने धिपाः ।
चैव भविष्यामः सर्वे ः रम् ॥ १२ ॥

देहिनोऽस्मिन् देहे कामारं यौवनं ।
देहान्तरप्राप्तिर्धीरस्तत्र मुह्यति ॥ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुः ाः ।
आगमापायिनोऽनित्यास्तांस्तिति ॥ ।

Sanjaya Continued :

This answer to the Sense-Lord giv'n, 9
the Sleep-Lord, Harasser of foes,
Said, "Góvinda, I will not fight!"—
and sank into a moody silence.

¶ Kṛshṇa, seeing him in despair 10
half-way between those ar ies twain,
Could scarce conceal a s ile of joy,
as in this wise He spoke to hi :—

Said the Blessed One :

Though wasting grief where none is due, 11
thy speech brings word of Wisdom's dawn:
For Living Souls, or 'here', or 'gone',
the Wisdo -Eyed no longer grieve.

For, truly, never was I not, 12
or Thou, or these great Lords of men,
Nor shall a single Soul of Us
at any future time not be.

Just as the Wearer of this for 13
takes on its childhood, youth, old age,
So takes He on some other form,—
the Poised One here is not dismayed.

As for '*measure*'-contacts, Pārtha, 14
through which cold, heat, joy, grief, reach Us,
Ever co in , going, shiftin ,—
learn to bear the , O Bhârata!

यं ि न व्य यन्` ` पुरु ` पुरु ` भ ।
समदु:खसुखं धीरं ोऽमृ ाय ल ` ॥ १५ ॥

ना ` विद्यते भा ो ाभावो विद्यते सत: ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्व दर्शिभि: ॥ १६ ॥

अविनाशि तद्विद्धि येन सर्वा दं ततम् ।
विना मव्ययस्यास्य न ि ` र्हति ॥ १ ॥

अन्तवन्त इमे देहा नित्यस्योक्ता: रीरिण: ।
अनाशिनोऽप्रमेय ा ु य ारत ॥ १८ ॥

एनं ` ` हन्तारं यश्चैनं न्यते हतम् ।
उभौ तौ न विजानी ` नायं हन्ति न हन्यते ॥ १९ ॥

जाय ` म्रियते वा कदाचि-
भूत्वा भविता न भूय: ।

For *that* Man whom such things no more 15
can shake from Poise, O Bull of men,
The Same in pain, the Same in joy,
Self-poised,—is fit for Deathlessness.

The '*no*' has nowhere room to be ; 16
no void is, where the 'YES' is not:—
This final End of both is seen
by Them that see things as they *are*.

¶ As Deathless truly THAT know thou 17
whereby this All in Space is spread.
The death of that unchanging ONE
can by no *one* be brought to pass.

All that ends is but these bodies 18
of th' ageless Dweller shrined within,
Past destruction, mocking measure,—
hence up, and fight, O Bhārata !

Whoever looks on Him as slayer, 19
whoever dreams of Him as slain,
Both these know not [the subtle Player]—
He neither slays nor can be slain.

Birth chains Him not, hence no 'death' can remove Him ; 20
No dawn brought Him forth, hence no setting can hide.

ॅ ि : ाश्व ोऽ ं राणो
न हन्‍ ॅ हन्‍ ने रीरे ॥ २० ॥

वेदावि ॅ ं नि ं एन जमव्य म् ।
पुरुषः ॅ ं व्रातयां ्नि म ॥ २१ ॥

सांसि जी ीनि । वि ्ाय
नि ्ह्णाति रोऽपरा ि ।
था शरीराणि ि जीर्णा-
न्यन्य नि ंयाति नि देही ॥ २२ ॥

नैनं छिन्दन्ति ाणि नै ं ्हि पा : ।
न चैनं ॅ न्या ॅ न ॅषयति ारुतः ॥ २३ ॥

अच्छेद्योऽ द ोऽय क्लेद्योऽ ोष्य एव च ।
नित्यः ॅ : णुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमवि ोऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानु ोचितुमर्हसि ॥ २५ ॥

Unborn, unchanging, eternal, primeval,
He perishes not, though His body be slain.

Whoso knows Him past destruction, 21
 permanent, unborn, unchanging,
How can that One bid thee slaughter,
 and *whom?*...Whom can He slay Himself?

As, garments worn out having been cast aside, 22
Fresh ones are seized and put on by the wearer;
Just so, having cast away bodies outworn,
Into other new bodies the Wearer is born.

'T is not Hi that thy weapons wound, 23
 't is not Him that the Fire consumes;
'T is not Him that the Waters wet,
 or that Wind's scorching breath dries up.

Safe from wound, He, safe from fire, He, 24
 Safe from moisture and drought alike,
Constant, all-pervading, fixéd,
 past all motion, He, eternal,

Unmanifest, unthinkable, 25
 past modes, thus He is said to be;
Hence, having known the MAN as such,
 't is hardly fit that *thou* shouldst grieve.

अथ चैनं नित्यजातं नित्यं । मन्यसे मृतम ।
तथापि त्वं ।बाहो नैवं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्त ध्यानि भारत ।
अव्य निधनान्येव त परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेन-
मा द्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाऽप्येनं वेद चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे र्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं ोचितुमर्हसि ॥ ० ॥

धर्ममपि चावेक्ष्य न विकम्पितुम सि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य विद्यते ॥३ ॥

¶ But would'st thou hold Him ever 'born', 26
or ever 'dead'—which means the same,
Even then, O long-armed hero,
to grieve for Him befits thee not.

For certain death e'er dogs the 'born,' 27
and certain birth e'er dogs the 'dead,'
Hence about that which none escapes,
it is not fit that thou shouldst grieve.

Sprung from unknown Deeps, all creatures, 28
known between times, O Bhārata,
Merge in unknown Deeps at ending...
of what use thy laments thereon?

As 'Wonderful,' seeing Him, some one beholds; 29
As 'Wonderful,' speaking, another describes
Him;
As 'Wonderful,' hearing of Him, a third hears:—
Yet e'en after hearing, not one of them *knows*.

Ever Past wounding, O Pârtha, 30
this Dweller in everyone's form,—
Hence for no being whatever
is it proper that thou shouldst grieve.

¶ Thy own duty, next, considered, 31
thus to tremble is unseemly,
For, ost of all, a righteous war
is welcome to the knightly soul.

यदृच्छया चोपपन्नं स्वर्गद्वारम ावृतम् ।
खिन: क्षत्रिया: ार्थ ल न्ते युद्ध ीदृ म् ॥ ३२ ॥

चेत्त्व ि धर्म्यं संग्रामं न करिष्या ।
तत: स्वधर्मं कीर्तिं च हित्वा पा ि ॥३३॥

अकीर्तिं चा भूतानि थयिष्यनि ऽ ाम् ।
संभावितस्य चाकीर्तिर्मरणाद ि रिच्य े ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां हारथा: ।
च त्वं बहुमतो भूत्वा या ि लाघ म् ॥ ३५ ॥

अवाच्यवादांश्च बहून् दिष्यन्ति ाहिता: ।
निन्दन्तस्तव ा र्थ्यं ततो दु: रं नु किम् । ३६ ॥

हतो ा प्राप्स्यसि स्वर्गं जित्वा ोक्ष्य े हीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृता : ॥ ३ ॥

This is heaven's gate, unbidden, 32
flung open here to welco e thee;
None but lucky warriors, Pârtha,
have a chance of a fight like this.

But if thou wilt not play thy part
in this contest for righteous ends,
To duty lost, to honour lost,
thou'lt be 'adept' in naught but *sin*.

The tale of thy undying shame 34
'mongst nations will be handed down;
And for a man to high fame used,
dishonour reckons worse than death.

The chiefs of high command will deem 35
thou hast from *fear* the contest fled,
And they that now think much of thee
will henceforth hold thee in contempt.

And many things, best left unsaid, 36
by them that hate thee *will be said*,
Belittling all thy martial deeds . . .
Say, friend, what worse torment than this?

Or, slain, high heaven waits for thee, 37
or, triu ph-crowned, this Earth is thine.
Stand up, therefore, O Kuntī's son,
thy mind at last made up to fight . .

सुखदुः समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

एषा तेऽभिहि ा सांख्ये बु ोगे त्विमां शृणु ।
बुद्धया युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न ि द्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ० ॥

व्यवसायात्मि ा बुि रेकेह कुरुनन्दन ।
बहुशाखा न्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

यामिमां पुष्पितां वाचं प्र दन्त्यविपश्चितः ।
वेदवादरताः ार्थ नान्यदस्तीति ादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफल दाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रि ॥ ४ ॥

Grief with joy in mind at-One-ing, 38
loss with Gain, defeat with Triumph,
Set thy Will now on this Battle,—
thus shall no sin lay hold on Thee.

¶Such, then, thy [needed] Poise*, summed up 39
in what it *knows*†:—hear what it *does*‡ :
For, by this Wisdom-Will* made Whole,
thou wilt shake off the bonds of act.

No effort here is ev'r in vain, 40
no disappointment can be found;
The least step taken on this Path
secures against the Mighty Fear.

The Will by which this Path is trod 41
knows but one Aim, O Kurus' Joy ;
Out-branching, aimed at no true End,
the 'wills' of them that strive in vain.

What pompous talk they revel in, 42
those foolish ones who take their stand
On argued 'word' of holy Writ,
professing, "There is naught save *this*!"

Lust-souled, tho' heaven be their aim, 43
holding out birth as bribe for works,
Full of all sorts of patent *rites*
ensuring gain and lordly state ;

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* *buddhi.* *Sankhya* and *Yoga*, its two aspects. For explanations, See GOSPEL OF LIFE. † *Sankhya.* ‡ *Yoga.*

भोगैश्वर्यप्रसक्तानां तयापहृतचे म् ।
तत्तो व्यवसायात्मिका बु : समा ौ न विधी ॥ ४

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो ार्जुन ।
निर्द्वन्द्वो नित्यसत्त्व थो निर्योगक्षेम आत्मवान्

नेहा यावानर्थ उदपाने : संप्लुतोदके ।
स्वल्प तावान् सर्वेषु वेदेषु विजानतः ॥ ४६

व्यवस ण्येवाधिकारस्ते फलेषु कदाचन ।
बहुशा मा कर्मफलहेतुर्भूर्मा सङ्गोऽस्त्वकर्मणि ॥ ४

यामिम : कर्माणि सङ्गं ा धनंजय ।
वेदवाद सिद्ध्यसिद्ध्योः भूत्वा ोग उच्य

कामात दूरेण कर्म बुद्धियोगाद्धनंज ।
क्रियावि बुद्धौ शरणमन्विच्छ : फलहेतवः ॥ ४९

Stuck fast to gain and lordly state, 44
their hearts by such fond hopes unpoised,
Not theirs the Purpose businesslike
that aims at making man a WHOL .

Threefold difference the Védas' theme— 45
reach thou, O friend, beyond these three :
Solve 'pairs,' dwell e'er in Essence pure ;
nor get, nor hold—be SELF-possessed.

Whate'er the purpose of a tank 46
where all in plenteous flood is whelmed,
The same do all the Védas serve
for that [true] Brāhman who *perceives.*

Thy business is the deed alone, 47
and never what return it yields.
Be not impelled by greed of gain . . .
nor hope to gain by shirking deeds.

At-One-ment-poised, do thou the deeds, 48
from 'gain'-dreams loosed, O W ALTH-Winner:
The same in triumph as in ruin—
At-One-ment Same-ness is, they say.

Wealth-winner, vast the gulf that yawns 49
'twixt [merit-] works and Poise of Will.
Seek shelter in this Wisdom-Path,—
mean-hearted, they that work for gain.

बुद्धि ो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्म बुद्धियु ा हि त्य ा मनीि णः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

यदा ोहकलिलं बुद्धिर्व्यि तरिष ति ।
तदा गन्तासि निर्वेदं श्रोतव्य ुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा ास्यति निश्च ा ।
चला बु दा योग ाप्स्यि ॥ ५३ ॥

अर्जुन उवाच

स्थितप्रज्ञस्य भाषा ाधिस्थस्य शव ।
स्थितधीः ि प्रभाषेत किमासीत जेत ि म् ॥

श्रीभगवानुवाच

प्रजहाति यदा कामान् िन्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

The Will-at-One sheds on this Path (50)
all thought of 'sin', or 'merit' won.
Therefore strive thou to be at-One:—
at-One-ment§ is true Skill in deeds.

The Lords of Mind, well-rid of greed (51)
for deed-born fruits, at-One in Will,
Once freed from every bond of birth,
attain the State where WHOLENESS reigns.

When through mind-glamour's tangled growth (52)
thy poised Will shall have made its way,
Then shalt thou come to unconcern
with all things heard—or yet unheard.$

When thy Will, by clash of doctrines (53)
now confused, shall stand unswerving,
Fixed in central Poise, unshaken,——
in Yóga thou shalt be Adept.

Arjuna said:

How to describe a Will-poised Man, (54)
At-Onement-fixed, O Keshava?
How might a Will-poised Sage converse,
how might He sit, how move about?

The Blessed One replied:

When a man casts forth, O Pārtha, (55)
all desires in mind inwoven,
With SELF alone content in Self,—
a Will-poised Man is He then called,

---

§ or Poise. $ The bribes and threats of exoteric eligion.

:खेष्वनुद्विग्नम ।: सुखेषु विगतस्पृहः ।
वीतरागभयक्रो : रि धीर्मुनिरुच्य ॥ ५६ ॥

: सर्वत्रानभिस्नेहस्तत्तत्प्राप्य भाशुभम् ।
नाभिनन्दति न तस्य । तिष्ठि ॥ ५ ।

यदा संहरते चायं कूर्मोऽ ि सर्व : ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा नि ॥ ५९ ॥

यततो कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति : ॥ ६० ।

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि प्रतिष्ठिता ॥ ६ ।

His mind 'mid sorrows undistressed, 56
  greed-free though pleasures ring Him round,
All passion, fear and anger past,
  a Will-poised Sage is that Man called.

The Man whose heart nowhere adheres, 57
  who,—come what may, fair luck or foul—
Nor *yields* to joy, nor curses fate,—
  His Will has come to perfect Poise.

And when that Man draws back all round 58
  (like tortoise gathering in its li bs)
His sense-pow'rs from their object-field,—
  His Will abides in perfect Poise.

¶Though outer objects leave alone 59
  the man who shuns the feast of Life,
Their 'essence' dwells *in him*, and stays
  until the ONE *beyond* is seen.

The pow'rs of sense, once roused to play, 60
  by sheer force from control will wrench
The mind . . . yea, of a wise man e'en,
  strive as he may to rein them back.

Holding them all in close restraint, 61
  let him sit, rapt in ME, at-One,
For, he whose senses are his slaves,—
  of him alone the will is poised.

ध्या वि न ंसः सङ्गस्तेषूपजायते ।
सङ्गात ं यते मः । त धोऽभिजायते ॥ ६२

धाद्भवति ं ह: ं ो त् स्मृति भ्रमः ।
स्मृतिभ्रंशाद्बुद्धिना ो बुद्धि शात्प्रणश्यति ॥ ६३ ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्र दमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुः ं हानिरस्यो जायते ।
ह्याशु बु : र्यवति ॥ ६५

द्धिरयुक्तस्य चायु भावना ।
: न्तिरशान्तस्य तः सुखम् ॥ ६६

इन्द्रियाणां हि ऽनु ि ।
हरति ं वायुर्नावा म्भसि ॥ ६ ।

If this man dwells on *thought* of things, 62
he soon gets linked [in mind] with them;
From mind-connexion springs desire,
desire gives birth to discontent;

From discontent mind-glamour rises, 63
mind-glamour fogs up memory's tracks:
Through memory's loss, his Conscience fails him,—
when Conscience acts no more . . . he falls.

But who, with powers SELF-controlled, 64
whence lust and hate are both purged out,
To Service vowed, can *handle* things,—
he reaches P u r i t y of heart.

In Purity there dawns on him 65
[the State beyond,] — All Sorrows' Death:—
The Will of one whose heart is pure,
is swiftly brought to central Poise.

Who knows not Poise is blind within; 66
who knows not Poise cannot create;
Man, uncreative, finds no Peace;
who finds not Peace, what Joy knows he?

Whichever pow'r is left to roam 67
while mind, like slackened rein, obeys,
Soon wafts the man's will out from Poise,
as gale wafts out a ship to sea.

तस्माद्यस्य मह ाहो निगृहीतानि : ।
इन्द्रियाणीन्द्रियार्थेभ्य ा प्रतिष्ठिता ॥ ६८ ॥

या निशा भूतानां स्यां जागर्ति ।
यस्यां जाग्रति भूता ा नि ा पश्यतो मुनेः ॥६९॥

ापूर्यम तिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
प्रविशन्ति
शान्तिमाप्नोति न ॥ ॥

विहाय कामान्यः सर्वान्पुमांश्चर निः : ।
निर्ममो निरहंकारः शान्तिमधिगच्छति ॥ ॥

एषा ब्राह्मी : र्थ ाप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽ निर्वाणमृच्छ ॥ ॥

ना।
द्वितीयो : ॥

Therefore [on this ascetic path] 68
the man whose pow'rs are one and all
Held back from their objective field,—
of him alone the mind is poised.

¶What for all creatures is but night, 9
in THAT the Self-controlled awakes.
That state wherein all creatures wake
is *night*, then, for the Sage who *sees*.

Just as the Ocean, his level unchanging, 70
Receives all the waters that into him flow,—
That Man in whom all things longed for *thus* enter,
Finds Peace—not the luster who lusts for those things.

Unwrapping from him all desires, 71
whoso l a b o u r s, free from longing,
Free from 'my'-ness, free from 'I'-ness,—
unto Peace does that Man attain.

This is Poise in BRAHM, O Pārtha, 72
which reached, no glamour can deceive.
Anchored *there* till time of Ending,
one enters Final Rest in BRAHM.

Chapter the eeond, entitled
AT E- E T Y I T PE CEPTI ,
ends here.

तस्माद्यस्य महा ाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८

या निशा भूतानां तस्यां जागर्ति ।
यस्यां जाग्रति भूतानि । निशा पश्यतो मुनेः ॥६९

ापूर्यमाणमचलप्र
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा प्रविशन्ति
शान्तिमाप्नोति न मकामी ॥ ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निः : ।
निर्ममो निरहंकारः शान्तिमधिगच्छति ॥ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां ाप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि निर्वाणमृच्छ ॥ ॥

इति सांख्ययोगो ना
द्वितीयोऽध्यायः ॥

Therefore [on this ascetic path] 68
the man whose pow'rs are one and all
Held back from their objective field,—
of him alone the mind is poised.

¶ What for all creatures is but night,
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This is Poise in BRAHM, O Pārtha, 72
which reached, no glamour can deceive.
Anchored *there* till time of Ending,
one enters Final Rest in BRAHM.

Chapter the eecond, entitled
AT E- ENT Y IG T PE CEPTI N,
ends here.

तृतीयोऽध्यायः

अर्जुन उवाच

ज्य सी चेत्क णस्ते । बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नि ोजया ॥ १ ॥

व्यामिश्रेणेव वाक्ये बु मोहयसी मे ।
तदेकं वद निश्चित्य येन श्रेयोऽह प्नुयाम् ॥ २ ॥

श्री गवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रो मया घ ।
ज्ञानयोगेन ख्यानां कर्मयोगेन योगिनाम् ॥ ॥

न मेणामनार भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्य देव सिद्धिं समधिगच्छति ॥ ४ ॥

न हि ि र णमपि जा ि त्यक तृ ।
कार्यते शः कर्म सर्वः प्र तिजैर्गुणैः ॥ ५ ॥

C APTER THE THIRD.

Arjuna said :

F WISDOM, O Torment of men, 1
above all works be classed of Thee,
Then why dost Thou, O Wonder-Haired,
impel me to this frightful *work* ?

Thy paradoxical behests, 2
methinks, can but confuse my mind.
Make sure, I pray, and tell me naught
save what will lead to real good.

The Blessed One replied :

On Earth of yore, O Sinless one, 3
a twofold Path was taught by ME :
For Knowers, growing Knowledge-Whole ;*
for Workers, growing Service-Whole. ‡

Man cannot, by shirking labour, 4
slip the fatal bonds of action,
Nor will outward 'renunciation'
waft him into the Perfect State.

Not indeed for e'en a second 5
does any ever actless stand :
All is like a helpless engine,
by Nature's triple pow'r impelled.

---

* *sánkhya-yóga.* ‡ *karma-yóga* (V. 4).

कर्मेन्द्रियाणि संयम्य ास्ते नसा रन् ।
इन्द्रिया न्विमूढात्मा ि थ्याचारः उच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि नसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगम क्तः विशिष्यते ॥ ॥

नि कुरु त्वं ज्यायो णः ।
रीरया ापि च न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

र्थात्कर्मणोऽन्यत्र लोकोऽ न्धनः ।
दर्थं न्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजा ः ।
नेन प्रसविष्यध्वमेष ऽस्त्विष्टकामधुक् ॥ १० ॥

देवान्भावयतानेन ते देवा भावयन्तु ः ।
परस्परं भावयन्तः श्रेयः परमव ॥ ११ ॥

As for the fool who sits apart, 6
his active powers held in check,
While sense-things occupy his mind,—
a *hypocrite* is that man called.

But who, controlling sense by mind, 7
O Arjuna, fears not to ply
His active powers, heart-detached,
in K a r m a-Y ó g a,—*he* excels.

Be active, then, since act thou ust: 8
o'er sheer stagnation act excels.*
Actless, thy cyclic course through forms
would be cut short, its Goal unreached.

¶Except acts done in Sacrifice, 9
men are bound fast by all they do;—
With that sole end, O Kuntī's son,
'gain'-dreams forsaken, labour thou.

Having of old with Sacrifice 10
brought forth His offspring, Offspring's Lord
Said, "Be this your Cow of Plenty,—
by *this* do ye in turn c r e a t e.

"By this bring ye Bright Pow'rs to birth,— 11
may those Bright Pow'rs bring *You* to birth:
Thus each in turn brought forth by each,
ye both shall win to Final Good.

---

* *i.e. Rajas* is better than *Tamas* (See Ch. xiv.)

ान्भोगान्हि ो दे ा दा न्ते य भाविता: ।
तैर्दत्तानप्रदायैभ्यो यो भु तेन एव : ।। १२ ।।

शिष्टाशिन: न ो च्यन्ते स किल्बिषै: ।
भुञ्जते त्वघं पापा ये चन ात कारणात् ।। १३ ।।

ा नि भूतानि पर्जन्याद ंभव: ।
ज्ञाद्भ पर्जन्यो : द्भव: ।। ।।

र्म ह्मोद्भवं ि द्धि ाक्षरस द्भवम् ।
त ात्सर्वग नित्यं य प्रतिष्ठितम् ।। .५ ।।

एवं चक्रं नानुवर्तयती य: ।
अघायुरिन्द्रि ारा ो ोघं ार्थ स जी ति ।। १६ ।।

यस्त्वात्मरतिरे ादात्मतृ ान : ।
आत्मन्येव च तुष्टस्त कार्यं न वि ते ।। १ ।।

"Those Sacrifice-born Shining Ones 12
will cater for your Longings true:
A thief, in sooth, is he that takes
their gifts without returning aught!"

On Sacrificial Leavings fed, 13
the Good are cleansed of every sin,—
While they *eat sin*, the sinful ones,
who cook for their own sakes alone.

In Food all Creatures have their birth; 14
from Rain does Food in turn proceed;
From Sacrifice, the Fall of Rain;
the Root of Sacrifice is Act;—

All Act, learn thou, from Brahmā springs, 15
Brahmā from THAT WHICH KNOWS NOT CHANGE.
Hence BRAHMA, th' ALL-PERVADING ONE,
e'er stands revealed in SACRIFICE.*

This World-Wheel thus in motion set, 16
whoso here fails to help it on,
His whole life *sin*, his sole joy *sense*,—
in vain, O Pārtha, that man lives.

On the other hand, the Man who joys 17
in SELF alone, delights in SELF,
Is utterly content in SELF,—
for Such there 's naught that He *need* do.

---

* See *Gospel of Life.*

नैव स्य कृतेनार्थो नाकृतेनेह क न ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

त माद : सततं कार्यं कर्म स ाचर ।
अ क्तो ाचरन्कर्म पर ा ोति पूरुषः ॥ १९ ॥

कर्मणैव हि संसिद्धिमास्थिता जन ादयः ।
लोकसंग्रह ापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

यद्यदाचरति ेष्ठस्तत्तदेवेतरो जनः ।
यत्प्र णं कुरुते लोकस्तदनु ॥ २१ ॥

न े पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं एव च कर्मणि ॥ २२ ॥

दि ह्यहं न वर्तेयं जातु क ण्यतन्द्रि : ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्व : ॥ २३

No personal concern has He 18
in aught that 's done or left undone:
No vested interests to be
imperilled 'mid all things create.

Hence, ever heart-detached within, 19
do *thou* such work as needs be done:
Indeed, while working thus detached,
man grows into the Whole of MAN.

In fact, by pure and simple Work, 20
Janak and others Perfect grew;
Thou too, in turn, shouldst learn to *serve*,
thy mind on World-at-One-ment set.

Whatever lead the Best may take, 21
to that must lesser folk conform.
Whatever standard He sets up,
the crowd at second hand adopts.

Thus naught exists, O Pṛthā's son, 22
in these Three Worlds that I *need* do:
Naught is worth having but that I
have had it,—yet I work, e'en I.

For, were I not untiringly 23
engaged in [SELF-appointed] Work, . . .
'T is but My Lead, O Pṛthā's son,
that mankind follow everywhere.

उत्सीदेयुरिमे लो न र्यां चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामि ाः प्रजाः ॥ २ ॥

  ः कर्मण्यविद्वांसो यथा र्वन्ति भार ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लो संग्रहम् ॥ २५ ।

न बुद्धिभेदं जनयेद नां ङ्गिनाम् ।
जो स्सर्वकर्माणि विद्वान्युक्तः स ा रन् ॥ २६ ॥

 ः क्रियमा ानि गुणैः ाणि ः ।
अहंकारविमूढात्मा कर्ताहमिति न्यते ॥ २ ।

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु इति मत्वा न सज्जते ॥ २८

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

These Worlds would all melt back in Space, 24
  should I from this My Task withdraw ;
Chaos would follow in My Wake :—
  I should ring in Creation's doom.

As fools, who know not, tread the ill, 25
  pinned fast thereon by greed of gain,—
So let the Wise One work, *unbound*,
  ambitious . . . to redeem Mankind.

Let Him not breed perplexity 26
  in unwise minds whom acts bind fast ;
His own Task done in perfect Poise,
  let Him prompt men to all good works.

Though Nature in Her threefold Mood 27
  of every work sole mainspring is,
The Soul, in 'I'-hood's glamour caught,
  imagines, "*I* perform these deeds."

But He, O long-armed friend, that *sees* 28
  how *act* is ever matched with *mood*,—
"'T is but the play of Nature's Moods,"
  thinks He —and thus remains unbound.

Those held in thrall by Nature's Moods, 29
  cleave fast to works all wrought by *these* :
Let th' all-wise Sage not lead astray
  those fools, whom partial knowledge blinds.

मयि र्वाणि र्माणि न्यस्याध्या ेतसा ।
निराशीर्निर्ममो भूत्वा युध्य विगतज्वर: ॥ ०॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवा: ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते ेऽपि भि: ॥ ३ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति े मतम् ।
ानविमूढांस्तान्विद्धि नष्टानचेतस: ॥ २ ॥

सदृशं े े स्वस्या: प्र े ।
प्रकृतिं ान्ति भूतानि नि : विं करिष्यति ॥ ३३ ॥

न्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यव थितौ ।
तयोर्न मागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

श्रेयान्स्वधर्मो विगुण: परध ात्स्वनुष्ठितात् ।
र े : परधर्मो : ॥ ३५ ॥

Thy every deed laid down in ME, 30
thy heart in SELFHOOD poised aloof,
All 'My'-ness—e'en in *hope*—forsworn,
thy fever healed, wage thou this War.

The Sons of MAN who take their stand 31
on this, My View, that alters not,
In guileless, unsuspecting Trust,—
they, too, are loosed from bonds of act.

But they who, scorning this My View, 32
decline to take their stand thereon,
Their 'wisdom' wholesale folly, thou
may'st count them *dead*, with empty hearts.

The very Sage, in all His deeds, 33
does naught but give His Nature play.
All creatures bend to Nature's sway:
to thwart *Her* is a hopeless task.

Sense-lust and sense-disgust have root 34
[in mind-created] object-field.
Of these two, man should dread the sway:
they are his *ambushed foes* ahead.

Better one's thankless duty, far, 35
than alien task, though well-performed.
Better to die at one's own post:—
Soul-terror is desertion's meed.

अर्जुन उवाच

अथ ` प्रयुक्तोऽयं ` चरति पूरुषः ।
अनिच्छन्नपि र्ष्णेय दिव नियोजितः ॥ ६ ॥

श्रीभगवानुवाच

। एष ाध एष रजोगुणसुमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह ैरिणम् ॥ ३ ॥

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो ेन च ।
यथोल्बेनावृ ो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

आवृतं नमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्वि ोहयत्येष ानमावृत्य देहिनम् ॥ ४० ॥

ात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानवि ाननाशनम् ॥ ४१ ॥

Arjuna said :

But led by *what* does this man stray 36
along the crooked paths of sin,
Yea, e'en, O Lord, against his will,
as though by violence compelled?

The Blessed One replied

It is desire, it is fell wrath, 37
arisen with the stage impure,*
Devouring monster, root of sin,
thou hast no foe on earth, save *this*.

As a Flame is enwrapped in smoke, 38
as a Mirror 'neath dirt is hid;
As the child in the womb, entombed,—
so lies God's World concealed thereby.

Concealed is true SELFHOOD by this, 39
the perennial foe of the Wise,
[Pow'r] masked in the form of desire,
insatiable, devouring fire.

Sense-pow'rs, mind,—nay, Man's spirit,† too— 40
form its playground, so Wise Ones say;
Neath these veils hiding SELFHOOD true,
round the Dweller‡ it weaves a Spell.

Hence, sense-pow'rs and the rest controlled, 41
O thou Bull of old Bharat's Race,
Put an end to this *thing of sin*.
root of Error, both out and in.

---

* the *rajasic* stage of evolution (See *G.* of *L.*) † *buddhi*.
‡ the embodied Soul.

इन्द्रि ाणि परा याहुरिन्द्रियेभ्यः परं नः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

एवं बु ेः परं बुद्ध्वा सं भ्यात्मानमात्मना ।
जहि शत्रुं ाबाहो कामरूपं दुरासदम् ॥ ३ ॥

इति कर्मयोगो ।
तृतीयोऽध्यायः ॥



ense-pow'rs are subtle, they say ; 42
ıbtler than these is his mind ;
pirit is subtler than mind ;—
ıbtler than spirit is HE.

ꞁler than spirit awake, 43
ɔoising Thyself on That SELF,
·, O Long-Armed One, thy Foe,
ɘ-bodied, baffling all grasp.

Chapter the Third, entitled
T- E- E T Y OR ,
ends here.

चतुर्थोऽध्यायः

श्रीभगवानुवा

इमं स्वते योगं प्रोक्तवानहमव्यय ।
विवस्वान्मनवे ाह मनुरिक्ष्वाक ऽब्रवीत् ॥ ॥

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

एवाय्ं मया तेऽद्य योगः : पुरा : ।
भक्तोऽसि । चेति रहस्यं दुत्तमम् ॥ ३ ॥

अर्जुन उवाच

अपरं जन्म परं जन्म विव : ।
कथमेतद्विजानीयां त्वमादौ ानि ॥ ४ ॥

श्रीभगवानुवाच—

बहूनि व्यातीतानि जन्मानि चार्जुन ।
तान्यहं . सर्वाणि न वेत्थ परंतप ॥ ५ ॥

CHAPTER THE FOURTH.

The Blessed One resumed:

FIRST taught by ME to Vivasvân, — 1
this Path of Wholeness, e'er the Same,
By Him was to Manu made known,
and by Manu to Ikshvâku.

Thus in succession handed down, — 2
the Royal Sages knew it well;
But Time wrought havoc, and This Art
of Yóga here was lost to man.

This selfsame Ancient Path it is, — 3
that I am teaching thee to-day:
My Devotee and Friend art thou—
the Secret of all secrets, this.

Arjuna said:

But recent, Master, was Thy Birth,— — 4
not so the birth of Vivasvân:
How, then, am I to understand
that Thou didst teach at Æon's Dawn?

The Blessed One replied:

Unnumbered births were shed behind — 5
by Me, and thee, O Arjuna.
All these to Me are present now,
while thou, O Friend, rememberest not.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय भवाम्यात्ममायया ॥ ६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थान धर्मस्य तदात्मानं सृजा यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

जन्म र्म च मे द्विव्यमेवं यो वेत्ति तत्त :।
त्यक्त्वा देहं पुनर्जन्‍ नैति ।मेति सोऽर्जुन ॥ ९ ॥

वीतरागभयक्रोधा न्मया मामुपाश्रिताः ।
बहवो ानतपसा पूता मद्भावमागताः ॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथै भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

Although unborn, of changeless SELF, 6
all creatures' Lord although I be,
Yet, o'er My Nature ruling Lord,
through My Soul-Magic I take birth.

Whenever Goodness in this world 7
is on the wane, O Bhārata,
And Evil gains the upper hand,
then do I put My Power forth.

To rescue righteous souls oppressed, 8
to break the might of evil ones,
To set aright the World-Stream's flow,
age after age I enter birth.

Whoso, thus [living,] knows *in truth* 9
My godly mode of Birth and Work,
His body shed, goes ne'er again
to 'birth', but comes to ME, O Friend.

From passion, fear and wrath set free, 10
transformed to ME, immersed in ME,
Full many, by the Wisdom-Fire
made pure, have come to My Estate.

However one approaches ME, 11
thus even do I welcome him,
The myriad winding tracks of men
are but the footsteps where I trod.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त देवताः ।
क्षिप्रं हि मानुषे लोके सि भवति कर्मजा ॥ १२

चातुर्वर्ण्यं । गुणकर्मविभागशः ।
कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ।

ां कर्माणि लिम्पन्ति न कर्मफले स्पृ ा ।
इति योऽभिजानाति कर्मभिर्न ॥ १४

एवं ात्वा पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्य ऽशुभात् ॥ १६

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १ ॥

They who for work's fruition lust, 12
make offerings here to Powers Bright,—
For swiftly, in this world of en,
fruition comes of pious works.

From ME the four [Soul]-Caste-Rays sprang, 13
root-pow'r with function* matched in each;
No author save Myself has this,
actless and changeless though I be.

No action leaves a trace on ME: 14
I feel no thirst for action's fruit.
Whoso thus [in himself] knows ME,
cannot be bound by aught he does.

Thus knowing, Ancient Kings worked on, 15
though Freedo was their hearts' Desire.
Hence take up thou in turn the Task
that old Kings wrought in days of yore.

What is action, what inaction?— 16
great Thinkers e'en have blundered here.
I'll tell thee a Mode of Action,
which mastered, thou'lt go free from ill.

[Deep hidden] act must be made out, 17
wrong t unmasked [where all see s right;]
Inaction . . . is a riddle, too :—
inscrutable is Action's Path.

* *i. e. guna* with *ka* .

कर्मण्यकर्म यः पश्येदकर्मणि च क ः ।
स बुद्धिमान्मनुष्ये स युक्तः त् ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

त्यक्त्वा कर्मफला नित्यतृ ो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचि रोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरि हः ।
शारीरं केवलं ो ि ल्बिषम् ॥ २१ ॥

यदृच्छालाभसंतुष्टो ा ो वि त्सरः ।
ः सिद्धावसिद्धौ च कृत्वापि न नि ध्यते ॥ २२ ॥

गतसङ्गस्य मुक्तस्य नावस्थितचेतसः ।
यज्ञायाचरतः प्रविलीयते ॥ २३ ॥

Who Actlessness in action sees, 18
and, in inaction, action hid,—
Illumined among men is He:
at-One, whatever deed He does.

In all His undertakings, free 19
from any prompting of desire,
His deeds burnt pure in Wisdom-Fire,—
a Knower do the Wise call Him.

All greed of action's fruit cast off, 20
fore'er content, involved in naught,
Stupendous though His Labour be,
no single thing does that Man '*do*.'

Hope-free, His Mind-sphere ruled by Will, 21
all thought of selfish rasping banned,
Confining act to Body's Realm,
no taint of sin adheres to Him.

Content with what befalls unsought, 22
all contrast bridging, envy-free,
In triumph as in failure, poised,—
the deed, though *done*, cannot bind Him.

Adhesion-free, emancipate, 23
His consciousness in W i s d o m fixed,
His every deed a S a c r i f i c e,—
His record melts, and leaves no trace.

र्पणं हविर्ब्रह्माग्नौ ह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मक धिना ॥ २ ॥

दैवमेवापरे योगिनः र्युपा ।
ह्माग्नावपरे यज्ञेनैवोपजुह्वति ॥ २५ ॥

श्रो दीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्व ॥ २६ ॥

सर्वाणीन्द्रियकर्म प्राणकर्माणि चापरे ।
आत्मसंयमये जुह्वति नदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोय योगयज्ञास्त रे ।
ध्याययज्ञानयज्ञा : संशितव्रताः ॥ २८ ॥

अपाने प्राणं ऽ नं परे ।
प्राणापानगती रुद्ध्वा प्राणा राय : ॥ २९ ॥

When BRAHMA-*priest* to BRAHMA-*fire* 24
throws BRA MA-*offering*, BRAHMA-*ghee*,—
To none but BRAHMA *shall* HE *go*,
who merges every deed in BRAHM.

¶Some Y ó g ī s offer sacrifice 5
in worship to [HIS] Powers Bright;
While some, their mere lives Sacrifice,
rain offerings into BRAHMA-Fire.

Some pour sense-powers—hearing first— 6
into the Fires of sense-restraint ;
Some pour sense-things—sound and the rest—
into bright sense-perception Fires.

Yet others offer sacrifice 7
of every Act of sense and life
Into the Wisdom-kindled Fire
of Y ó g a wrought by Self-control.

Yet others pour in their offerings 28
of wealth, asceticism, training,
Of sacred study and knowled e,—
Self-mastered men of steadfast vows.

Others merge 'on-breath' in 'off-breath',* 29
and 'off-breath' in 'on-breath' as well,
Checking the dual vital tide,
on M a s t e r y of Life§ intent.

* *prâna* in *apâna*. § *prânâyâ a*.

अपरे ˆ ताहाराः प्रा न्प्राणेषु ति ।
ॅऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

ˆ तभुजो यान्ति नातनम् ।
ऽस्त कुतोऽन्यः ॥ ३ ॥

ए बहुविधा । वितता णो मुखे ।
कर्मजान्वि न्सर्वाने त्वा ि क्ष्यसे ॥ ३२ ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानय : परं ।
सर्वं खिलं । ाने रिसमाप ॥ ३ ॥

द्धिद्धि प्रणिप परिप्र या ।
उपदेक्ष्यन्ति । ज्ञानि स्तत्त्वदर्शि : ॥ ३४ ॥

पुनर्मोह या सि ।
येन भू द्रक्ष्यस्यात्मन्य ॥ ३५ ॥

Others, eating with self-control, 30
offer up, to [their] Life-breaths, L i v e s ;—
All these have mastered Sacrifice† :
in them Its Power starves out sin.

Their food Sacrifice-Leavings, They, 31
ambrosia-fed, reach deathless BRAHM.
The Sacrifice-less holds no claim
on *this* World—whence then on the *next*?

Thus many kinds of sacrifice 32
for BRAHM'S consumption are laid out.
Know these all sprung of [HIS one] ACT,§—
thus knowing, *Thou* shall be set free.

¶Better than object-sacrifice 33
the Sacrifice of *consciousness* :—
The wholesale cycle of Cosmic ACT
is rounded out when Self *knows* SELF.

This learn thou by Discipleship, 34
by Questioning, by Service [most]:
For thee the Wise Ones, Essence-Seers,
will point the Way to Wisdom's SELF.

Which reached, thou'lt nevermore be caught 35
in glamour such as holds thee now,
For It will show thee a l l t h a t l i v e s
in thy own SELF, and hence in M .

† As long as they hold the Master -Key (iii, 24). § viii, 3.

अपि चेदसि पापेभ्यः भ्यः पापकृत्त : ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वक र्माणि मसात्कुरुते था ॥ ३ ॥

न हि ज्ञानेन सदृशं मिह विद्य ।
तत्स्वयं योगसं : कालेना नि विन्दति ॥ ३८ ॥

श्रद्धावाँल्लभते नं तत्परः संयतेन्द्रियः ।
 लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अ श्रद्दधानश्च संशयात्मा विनश्यति ।
नायं ोकोऽस्ति परो सुखं : ॥ ०॥

योगसंन्यस्तकर्माणं नसंछिन्नसंशयम् ।
आत्मवन्तं न र्माणि न्ति ॥ ॥

Yea, wert thou 'mongst all sinners e'en 6
most deeply sunk in deadly sin,
On raft of ALL-SELF-KNOWLEDG borne,
thou'lt steer to Port throu h trials all.

As kindled flame to ashes bright 37
the darkest fuel soon transfor s,
This WISDOM-FIRE, [in Heart's Cave lit,]
transmutes all deeds to 'ashes' pure.

Indeed, no cleanser in this world 8
with WISDOM can co pare at all.
Man, Yóga-Perfect grown, in time,
finds This, unsought, within Himself.

The faithful, heart-whole Devotee, 39
sense held by Will, finds WISDOM His.
Once WISDOM has been found [within,]
He swiftly wins to Final Peace.

The wisdom-reft, untrusting soul, 40
e'er swayed by doubt, ust come to grief:
Not this world does the doubter hold,
nor yet the next, nor aught of Joy.

His deeds in Poise laid down [while done,] 41
His doubt-knots all by WISDOM cleft,
The Man possessed of SELFHOOD true,—
Wealth-Winner, *Him* no acts can bind.

तस्माद्ज्ञानसंभूतं हृत्स ानाि नात : ।
छित्त्वैनं संशयं योग ाति ोि ार ॥ ४२ ॥

ति **कर्मब्रह्मार्पणयोगो** ।
चतुर्थो ध्यायः ॥



Cleave, then, with Thy own Wisdom-Sword 42
this ignorance-born doubt whereby
Thy heart is held—come, take thy stand
On Y ó g a ! . . . Up, O Bhārata !

Chapter the Fourth, entitled

AT-ONE- ENT BY THE DE ICATIO F ACTIO T H A.

ends here.



ञ्चमोऽध्यायः

अर्जुन उवाच

संन्यासं ˚ ˙ कृष्ण पुनर्योगं च शंसा ।
यच्छ्रेय एतयोरेकं न्मे ब्रूहि सुनिश्चि म् ॥ १ ॥

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निः ˋयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्तते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बा ाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति पश्यति ॥ ५ ॥

CHAPT TH FIFTH.

Arjuna said:

KṚSHṆA, in one breath Thou praisest 1
the laying down of deeds, and deeds !
Which of these two alone is best ?
Pray make Thou sure, and teach me this.

The Blessed One replied,

Renunciation and Endeavour, 2
combined, lead up to Final Good :
Seen apart, to take up action
is better than to give up work.

Be that Man known as Eternal 3
Renouncer, who hates not, nor lusts :
He that has bridged o'er all contrast
is easily loosed from his bonds.

Children, not Wisdom-Eyed Sages, 4
make two paths of Knowledge and Deed.
Whoso in either grows Perfect,
is rich with the Fruitage of both.

Whate'er the Goal by Knowledge won, 5
the Path of Deeds goes there as well :
Who sees that Knowledge and pure Deed
are ONE, that Seer truly *sees*.

संन्यासस्तु महाबा ो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूता भूतात्मा कुर्वन्नपि न लिप्य ॥   ॥

नैव किंचित्करोमीति यु ो मन्येत तत्त्वा त् ।
पश्यन्शृण्वन्स्पृ ञ्जि   न्गच्छन् पन्श्व न् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषा ि   पि ।
इन्द्रियाणीन्द्रिया वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्म णि सङ्गं क्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमि म्भसा ॥ १० ॥

कायेन मनसा बुद्धया केवलैरिन्द्रियैरा ।
योगिनः कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥११॥

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Now, Renunciation without Work 6
is hard to reach, O Long-Armed Friend;
The contemplative, through pure Work
made Whole, can swiftly merge in BRAHM.

The Work-at-Oned, His Heart grown pure, 7
His Mind controlled, His Pow'rs in hand,
His Self the SELF of all that lives,—
e'en working on, incurs no stain.

¶I MYSELF do naught—thus let 8
the Man ade Whole think,—Essence-Know'r,
Seeing, hearing, touching, smelling,
eating, walking, breathing, sleeping,

Talking, letting go or grasping, 9
raising eyelids, yea,—or closing:
"This is but the play of senses
'mid their objects"—such His Surety.

Whoso, His deeds in BRAHMA merged, 10
works on, all thought of gain renounced,
As lotus-leaf left dry when dew
rolls off,—is free from taint of sin.

With body, mind—yea, Spirit, too— 11
with senses, even held aloof,
Y ó g ī s still act, all gain renounced,
to make their Nature wholly pure.

युक्तः ॑ ॑ त्यक्त्वा ान्तिमा ॑ ॑ नैष्ठिकीम् ।
अयुक्तः कामकारेण ॑ ॑ नि ॑ ॥ २ ॥

॑ ाणि मनसा संन्यस्यास्ते सुखं ी ।
नवद्वारे पुरे देही नैव कुर्वन्न ारयन् ॥ ॥

न कर्तृत्वं ाि ॑ सृज ॑ भुः ।
न कर्मफलसंयोगं ावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते चित्पा ॑ चैव सु ॑ वि :
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति : ॥ १५ ॥

ज्ञानेन तदज्ञानं येषां ाशित ात : ।
तेषामादित्यवज्ज्ञानं शयति त्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्पराय ाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञानर्ि धूर्तकल्म : ॥ १ ॥

The Man made Whole, all 'gain' forsworn, 12
inherits PEACE that naught can mar:
The soul un-whole, that dreams of 'gain',—
its *wish* the bird-lime—traps itself.

All actions mind-renounced [while done], 13
the Master-Soul reclines at ease
Within His City of Nine Gates,
nor doing act, nor prompting deed.

The World's O'erlord does not put forth 14
the notion 'I do this', nor deeds,
Nor yet the chain of deed and gain:
His Nature works, [and all proceeds].

Man's inmost LORD incurs no taint 15
of either 'sin' or 'merit' won:
True SELFHOOD lies 'neath nescience hid:
't is *this* that makes all creatures err.

Now, as to Those in whom Knowledge 16
has scattered this nescience of SELF,
Sunlike, *in Them* It discloses
that PRESENCE transcendent, revealed.

No other Will, no other Self, 17
no other Ground, no other Goal,—
They 'go' whence no 'return' can be:
all stain in KNOWLEDG elts away.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थि मनः ।
निर्दोषं हि　　तस्माद् ब्रह्मणि ते स्थि ाः ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिर मूढो ह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्व ाः । विन्दत्यात्मनि यत्सुखम् ।
ब्रह्मयोगयुक्तात्मा सुख क्षय्यमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

¶In Brâhman wise . . . and humble, too, 18
in cow and lordly elephant,
In dog and dog's-flesh-eater both,
the Wisdom-Eyed perceive the SAME.

The M e n whose Mind in SAMENESS dwells 19
transcend Creation here and now:
Taint-free is BRAHM, and e'er the SAME,
therefore at Rest in BRAHM are they.

Nor swayed by joy when glad things come, 20
nor losing heart when woe betides,
Such is the Rock-Willed BRAHMA-Know'r,
delusion-free, at Rest in BRAHM.

O'er Him all outer contacts glide; 21
His mind is whole, at-One in BRAHM;
He quaffs the Wine of deathless JOY
upwelling from the SELF within.

All pleasures contact-born are Wombs 22
where future pain in secret grows;
As sure as they begin, they end:—
not *there* does He that wakes seek JOY.

Whoso can, here on earth, withstand, 23
ere casting off this mortal coil,
The tide of lust and wrath set loose,
made w h o l e is He,—a Man of JOY.

ोऽन्त:सुखोऽन्तराराम थान्तर्ज्योतिरेव य: ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभू ोऽधिगच्छति ॥ २४ ॥

भन्ते निर्वाणमृ : क्षीणकल्म ा: ।
छिन्नद्वैधा यतात्मान: सर्वभूतहिते र ा: ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वा विदितात्मनाम् ॥ २६ ॥

स्पर्शान्कृत्वा हिर्ब ैवान्तरे भ्रुवो: ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायण: ।
विगतेच्छाभयक्रोधो : सदा मुक्त एव : ॥ २८ ॥

The Man who finds His JOY within, 24
His PEACE within, His LIGHT within,
That Y ó g ī, Self-transformed to B A M,
attains to Final Rest in BRAHM.

The Seers come to Rest in BRAHM 5
as in their sheaths all stain dissolves,—
Division dead, all pow'r controlled,
the Good of all that lives, their JOY.

To Those who know Themselves, unyoked 26
from lust and anger, mind-controlled,
Heart-mastered, Final Rest in BRAHM
of Its own Self is drawing nigh.

¶ All outer contacts locked without, 27
His 'Sight' at Poise 'twixt eyebrows twain,
Poised, too, to B r e a t h that makes, unmakes,*
at work, past nostrils, deep within,—

Sense-pow'rs, Mind, Will, all merged [in SELF], 2
of Thought deep-hushed, on Freedom bent,
The Man e'er loosed from wish, fear, wrath,—
that MAN, O Friend, in Truth is f r e e .†

**prâna* and *apâna*. † See *The Gospel of Life* for explanation of difficult passages and unusual renderings.

भो रं यज्ञ पसां सर्वलोक श्वरम् ।
सुहृदं भूतानां त्वा मां शान्तिमृच्छति ॥ २९ ॥

ति संन्यासयोगो नाम
ऽध्यायः ॥



Knowing ME, the Sole Enjoyer 29
of all Sacrifice and Penance,
One O'erlord of every Cosmos,
All Hearts' Lover,—He enters PEACE.

Chapter the Fifth entitled

AT- NE- E T Y THE [I ER] LAYI G D F KS,

ends here.

षष्ठोऽध्यायः

श्रीभगवानुवाच

: कार्यं र्म करोति :।
संन्यासी च ोगी निराग्निर्न क्रियः ॥

यं संन्यासमिति प्राहुर्योगं ि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति न ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं ारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेन्द्रियार्थेषु न नुषज्ज ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनाऽऽत ानं नात्मानमवसादयेत् ।
आत ह्यात्मनो बन्धुरात व रिपुरात्मनः ॥ ५ ॥

C APT T IXT .

The Blessed One resumed.

WHOSO, without concern for gain,
takes up such Work as needs be done , 1
Is true Renouncer,—Worker, too—
Not so the homeless, shiftless drone.

That which people call 'renouncing' 2
is truest 'grasping,' be thou sure.*
None, indeed, becomes 'God-Grasper'
with selfish forethought unrenounced.

For th' aspirant in search of P o i s e †, 3
the means laid down is [selfless] Work ;
The same, once grown *Adept* in P o i s e,
finds Peace laid down as means for h i m.

When man no longer is attached 4
to things of sense or fruits of act,
All selfish forethought given up,
Adept in P o i s e is He then called.

¶ Let self in man be raised by Self, 5
let him not make a hell for self‡.
For Self alone is self's true friend :
Self also is the foe of self.‡

* See *Gospel of Life* for explanation of difficult passages.
† Yóga. ‡ See *G.* of *L.*

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेता त्रुवत् ॥ ६ ॥

जितात्मनः शान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ॥

ानविज्ञानतृप्ता कूटस्थो वि जितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मका नः ॥ ८ ॥

सुहृन्मित्रार्युदा ीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबु विशिष्यते ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि ः ।
एकाकी यतचित्तात्मा निराशीरपरि ः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं ाजिनकुशोत्तरम् ॥ १ ।

Self is self's closest Friend for Him 6
in whom self bends to yoke of SELF;
But for the man who SELF disowns,
in menace as a foe stands Self.§

The Self-Lord, self at peace with Self, 7
a deeper SELF enshrines, e'er poised
In cold and heat, in joy and grief—
yea, poised in fame and shame as well.

¶Content with SELF, and Knowledge true, 8
Rock-steady, senses well in hand,
The Poised One* is 'at-One,' they say,—
clod, nugget, stone, the SAME to Him.

E l e c t, who bears Good-Will alike 9
to friends, well-wishers, ill-wishers;
To strangers, neutrals, foes, allies;
to saints,—to sinners just the same.

¶ The Poised One, in his Secret Place, 10
should constantly for W h o l e n e s s strive,
Alone, his mind and heart at-One,—
nor hope for self, nor thought of gain.

In a *pure* Spot, having raised him 11
a Platform fir on which to sit,
Nor too high, nor too low, decked with
cloth, deerskin, lastly *kusha*-mat;—

§ XV, 16-19. 'S' and 's' may be interchanged.
* *Yógî*,—the 'Adept in Yoga' of vi 3, 4.

तत्रकाग्रं नः कृत्वा यतचि ेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्या ेगमात्मविशुद्धये ॥ १२ ॥

समं कायशिरो िवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विग भी ह्मचारिव्रते स्थितः ।
नः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ॥

यु सदाऽऽत्मानं योगी नियतमा ः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६ ॥

युक्ता ारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति ःखहा ॥ ॥

There, his mind in o n e Point focussed, 12
all thought and sense-impulse reined in,
Settled on his Seat, he'll labour
In Y ó g a to wash out his stains.

With body, head and neck held straight 13
and steady, sitting motionless,
His gaze fixed where the B r e a t h flows forth,
and not allowed to roam in space.

At peace with Self, all fear long past, 14
in steadfast vow of Continence,
His mind reined in while full of ME,
let him sit rapt in ME, at-One.

Thus, for W h o l e n e s s ever striving, 15
the Will-Poised Sage, of mind restrained,
Enters PEACE, in ALL-REST§ ending,
that nowhere but in ME abides.

¶ Now Y ó g a 's not a glutton's meed, 16
nor prize for fool who starves himself;
It shuns the man who sleeps o'ermuch,
yet courts not him that sleepless waits;—

But He that's p o i s e d, at food or rest, 17
whose Will is poised in all he does,
Who sleeps in Poise, and wakes in Poise,—
this Y ó g a's *His* . . . and wipes out pain.

§ *Nirvâna.*

दा विनियतं चित्त न्येवावति ` ।
निःस्पृहः ` ामेभ्यो युक्त इत्युच ` तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो चित्तस्य ञ्जतो योगमात्मनः ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
य चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

सुखमा न्तिकं यत्तद्बुद्धिग्र ान्द्रियम् ।
`` यत्र न चैवायं स्थितश्चलति तत्त : ॥ २१ ॥

यं लब्ध्वा चापरं लाभं न्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुः `न गुरुणापि विचाल्यते ॥ २२ ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
निश्चयेन योक्तव्यो योगोऽनिर्वि णचेत ।॥ २३ ॥

When his mind, reined in fro objects, 18
on purest SELFHOOD takes its stand,
When he covets naught that's longed for,—
then only man is 'p o i s e d,' they say.

'As lamp, placed where no draught can reach, 19
shines steady . . .' —such the simile
Of this Yógī of mind restrained,
at work, to ake His nature *whole*.

¶ When Mind, by long Probation stilled— 20
in Yóga—comes to R e s t at last,
And when, beholding SELF by Self,
it dwells, content, in Self alone;—

When it knows the JOY unending, 21
sense-transcending, Heart-encompassed,
And, at home therein once settled,
from its True State swerves no longer,—

Which having gained, it cannot dream 22
of any 'gain' transcending this,
Its own T r u e S t a t e, wherein once fixed,
it dwells, by direst pain unmoved;—

Be *this* known as the Y ó g a-State, 23
unyoking Man from yoke of pain.
This Yóga ust be striven for
with fixed resolve, and dauntless heart.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वान `　:।
नसैवेन्द्रियग्रामं विनियम्य　　= :॥ २　॥

शनैःशनैरुपरमेद्बुद्ध ा धृतिगृहीत ा।
आ　ंस्थं मनः कृत्वा न विं चिदपि चिन्तयेत् ॥२५॥

`　ो निश्चरति मन श्चलमसि रम्।
ततस्ततो नियम्यैतदात्मन्येव वशं न `त् ॥ २६ ॥

प्रशान्त　` ` योगिनं खमुत्त म्।
उपैति शान्तरजसं　भूः मकल्मषम् ॥ २　॥

यु　` ` सदात्मानं योगी विग कल्म :।
सुखेन　ं पर्शम न्तं सु　श्नुते ॥ २८ ॥

सर्वभूः　ं सर्वभूतानि ाट ˆ।
ईक्षते योगयुक्तात्मा　ˆ समदर्शनः ॥ २९ ॥

¶ Having cast out without re ains 24
  all longings born of thought for self,
Havin drawn in by ind alone
  his team of senses from all sides,—

By slow approaches let hi come 25
  to Rest, with patient, Rock-poised W i l l;
His Mind at home in Selfhood pure,
  let him create no *thought* at all.

Though o'er and o'er the fickle mind, 26
  all restlessness, a-wandering goes,
Still o'er and o'er let him regain
  control, and poise it back in Self.

Yea, utter JOY is drawing nigh 27
  to this Yógī whose Mind is stilled,
All passion turned to perfect PEAC ,
  at-One with BRAHMA, void of stain.

Thus e'er creating himself w h o l e, 28
  the Poised One, every stain washed clean,
Drifts gently into th' Endless JOY
  that springs of inner T o u c h with RAHM.

¶His own SELF shrined in all that lives, 2
  all creatures shrined within HIMS LF,—
Thus sees the Man in P o i s e at-One,
  with Eye of Sa eness viewing All.

यो ां पश्यति र्वत्र र्वं च यि श्यति ।
ाहं न प्र श्यामि च े न प्रणश्यति ॥ ०॥

र्भूता यो ां भज े ¿ मा थितः ।
र्था र्तमानोऽपि योगी यि र्तते ॥ ३१ ॥

आत्मौपम्येन र्मं श्यति योऽर्जुन ।
सुखं ा यदि ा दुः योगी परमो : ॥ ३२ ॥

अर्जुन उवाच

योऽयं योगस्त्वया प्रो : म्येन धुसूदन ।
एतस्याहं न पश्यामि चञ्च त्वात् थि रि ाम् ॥ ३३ ॥

चञ्चलं हि नः ष्ण बलवदृ म् ।
ाहं नि न्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

भगवानुवाच

असंशयं महाबाहो मनो दुर्नि हं चलम् ।
अभ्यासेन तु कौन्तेय ैराग्येण च गृह्यते ॥ ३५ ॥

Whoso in All beholds but ME, 30
and sees all things held safe in M ,
From Him I ne'er can be cut off,
nor can He be cut off from ME.

Whoso on ONENESS takes His stand, 31
and worships ME as shrined in All,—
No matter what His Life may be,
that Y ó g ī lives and moves in ME.

Whoso but takes himself as Type, 3
and on all sides beholds the SAME,
Whate'er He looks on—joy or pain—
foremost of Poised Ones *He* is deemed.

Arjuna said :

For this At-One-ment by Sameness 3
which Thou, O Master, dost proclaim,
I see no trustworthy basis
amid the shifting seas of mind.

Restless, O Kṛṣhṇa, is this mind, 34
headstrong, powerful, strenuous :
To curb it seems to me as hard
as to hold back the wayward wind.

The Blessed One replied :

Without doubt, O long-ar ed Hero, 35
the mind is restless, hard to curb.
Yet by constant E f f o r t , Pārtha,
matched with Indifference,—curbed it *is*.

असं ात्मना योगो दुष्प्राप इति ` मति: ।
वश्यात्मना यतता शक्योऽवाप्तुमुपायत: ॥ ३६ ॥

र्जुन उ ाच
अयति: श्रद्धयो` ो यो लितमानस: ।
अप्राप्य योग ंसिद्धिं कां गतिं कृष्ण गच्छति ॥३ ॥

ोभयविभ्रष्टश्छि ाभ्रा श्यति ।
अप्रतिष्ठो महाबाहो विमूढो ह्मण: पथि ॥ ८ ॥

एतन्मे संशयं ष्ण छेत्तुमर्ह शेषत: ।
दन्य: संशयस्यास्य छेत्ता न ुपपद्य ॥ ३९ ॥

श्रीभगवानु ाच
पा नैवेह नामुत्र विनाशस्तस्य ि ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ॥

प्य ण्यकृतॉल्लोकानुषित्वा ाश्वती: ा: ।
शुचीनां श्रीमतां गेहे योग ोऽभिजायते ॥ ४१ ॥

For the man of ind unmastered,
  At-One-ment is past reach, I deem;
While for hi that rules his Kin dom,
  —if he try hard,—there is a way.

Arjuna said:

He that has faith, but no control, 7
  whose mind from Y ó a oes astray,
Whose bid for Y ó a fails at last,—
  what path, O Kṛshṇa, treads that man?

Might he not, cast adrift from 'both',* 8
  be riven like a scattered cloud,
Of standing reft, All-Reaching Lord,
  and azed past hope on BRAHMA'S Path?

O Kṛshṇa, Thou hast surely pow'r
  to solve my doubt for good and all!
Apart from Thee, none may be found
  with skill to lay a doubt like this.

The Blessed One replied:

O Pārtha, neither here nor there 40
  does ruin lie in wait for hi .
In sooth, no man of handsome deeds,
  O dearest, treads the Path of Woe.

Raised to worlds wrought of his fair deeds, 41
  there having dwelt for countless years,
In a home prosperous and pure
  the Yóga-failed is born again.

*The outer and the inner life.

अथवा योगि ` कुले भवति धी । ।
एतद्धि भतरं ो ` जन्म यदीदृशम् ॥ ४२ ॥

बुि ो भते ौर्विदाहिकम् ।
ो भूयः संसिद्धा कुरुनन्द ॥ ॥

पूर्वाभ्यासेन तेनैव ह्रियते `ऽपि : ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ॥

यत्नाद्यतमानस्तु `गी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ५ ॥

तपि भ्योऽि ` ोगी ानिभ `ऽपि `ऽि : ।
र्मिभ्यश्च ` योगी स्माद्योगी ॥ ६ ॥

Or else he may perhaps take birth 42
in so e abode of Yógīs wise.
But—in this world—'t is passing hard
to light on such a birth as that.

There he regains what Poise of Will 43
was, in that former body, his,
And strives for Wholeness even more,
O best of Kurus, than before.

'T is his endeavour made of yore 44
that draws him, e'en against his 'will.'
Of Y ó g a whoso but enquires
has left behind the 'god' of words.

But, striving on with steadfast Will, 45
the Yógī, cleansed of every stain,
Through lives uncounted 'Perfect' grown,
wins Entrance to the PATH *beyond.*

The Yógī past ascetics soars, 46
and soars past sages too,—'t is said.
He soars past men of 'works' as well :—
hence Yógī be thou, Arjuna.

---

* See *Light on the Path*, I Note 3.

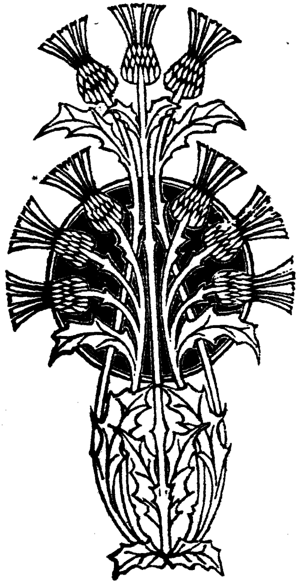
योगिनामपि वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् जते ।ो ां स मे युक्ततमो : ॥४ ॥

इति ध्यात्मयोगो ाम
षष्ठो : ॥



And— 'mongst his peers—the one Yó ī   47
  of Inner Self absorbed in ME,
Faith-whole, who lives to worship ME,
  is reckoned most at-One by ME.

hapter the ixth, titled
SU ECTIVE AT- E- E T,
ends he .



ऽध्यायः

श्रीभगवा ाच

मय्या ा: पार्थ योगं युञ्जन्मदा य: ।
असंशयं यथा ास्यसि तच्छृ ॥

ानं ऽहं ि ज्ञानमिदं क्ष्याम्य : ।
यज्ज्ञात्वा नेह भूयोऽन्यज ातव्य वशिष्यते ॥ २ ॥

मनुष्याणां सहस्रेषु द्य ि सिद्धये ।
पि सिद्धानां कश्चिन्मां वे त्त्वत: ॥ ॥

भूमिरापो ो वायु: मनो द्धिरेव ।
अहंकार इतीयं ि प्रकृतिरष्टधा ॥ ॥

अपरेयि न्यां ि मे पराम् ।
र्ज भूतां मह ाहो दं धार्य जगत् ॥ ५ ॥

CHAPTER THE SEVENTH.

Pārtha, thy ind made fast to ME, 1
for Wholeness striving, shrined in ME,
Learn how, without a shade of doubt,
thou shalt in fullest Truth know ME.

I'll teach thee now without reserve 2
this Wisdom matched with Science true,
Which having astered, naught remains
for thee in earthly life to learn.

'Mid several thousands, scarce one Man 3
makes effort toward the Perfect State.
'Mid Perfect Ones who still strive on,
scarce one in very Truth knows ME.

¶Earth, Water, Fire, Air, Ether fifth, 4
Mind sixth, Will-Wisdom, 'I'-hood, too—
Thus is this Putting-forth* of Mine
into eight Principles split up.

The outer, this. Distinct therefrom 5
know thou My deeper† Putting-forth,—
The Pow'r of Life, O long-ar ed friend,
whereby this Change-World‡ is upheld.

---

* *prakṛti*, Nature. † *para*. ‡ *jagat*.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रो सूत्रे मणिगणा इव ॥ ॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः पौरुषं नृ ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि ौ ।
जीवनं सर्वभूतेषु तपश्चास्मि ॥ ९ ॥

बीजं ां सर्वभूतानां विद्धि पार्थ म् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्वि ामहम् ॥ १० ॥

चाहं मरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ .१ ॥

That is where beings have their rise,— 6
none is excepted, be thou sure.
I am of all this changing World
Source and Absorption both in One.

Beyond MYSELF naught else exists, 7
O Wealth-Winner, of any kind.
On ME this Universe is strung
as wreath of gems on single thread.

¶ I am sapid Essence in waters, 8
and Radiance in sun and oon,
The one Undertone in all Vedas,
in ether, Sound, Manhood in an.

I am of earths the Fragrance pure, 9
and in all flame the Heat am I;
I am the Life in all that lives;
Soul-Fire in all ascetics, I.

Know ME, Pārtha, the deathless Seed 10
within each mortal shape enshrined.
I am the Will* in free-willed men,
and Heroism in heroes, I.

I am the Power of the strong, 11
all lust and passion left aside.
In creatures I am such desire
as never thwarts the Co mon Good.†

---

* '*buddhi* in the *buddhi*-endowed' † *dharma*.

ये चैव ात्विका भावा राजसास्तामसा ये ।
एवेति ान्विद्धि न ८ हं तेषु ` मयि ॥ १२ ॥

` भिर्गुणमयै विरेभिः मिदं जगत् ।
`हितं ाभिजानाति `भ्यः परमव्ययम् ॥ १३ ॥

दैवी ` ा गुणमयी म माया दुरत्यया ।
ा` ये प्रपद्यन्ते मायामेतां रन्ि ` ॥ १४ ॥

ां दुष्कृतिनो मूढाः प्रपद्यन्` नराधमाः ।
ाययापहृतज्ञाना आसुरं भा माश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सु तिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी नी च भरतर्षभ ॥ १६ ॥

` ` ानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ानिनो र्थमहं स च प्रियः ॥ १ ।

And whate'er natures may be pure, 12
or passion-stained—yea, dark as well,—
From ME alone spring they, know thou, . . .
yet they hold not M , I hold THEM.

¶ By these three tempers, World-Mood * wrou ht, 13
all this that changes, held in thrall,
Is utter-blind to ME, who dwell
untouched by change, behind them all.

This My Mood-woven § Spell divine 14
is hard indeed to get beyond.
Yet they who seek for ME alone,
out of this spell they find a Way.

The evil-doers, worst of men, 15
souls held in thrall, do not seek ME :
Bereft of Wisdom by the Spell,
tricked out in the disguise of fiends.

¶ Four kinds of men, of fair deeds all, 16
O Arjuna, look up to ME:—
Who suffers Pain, who yearns for Truth,
who longs for Good, and, last, the Wise.

Of these the Wise, fore'er at-One, 17
devoted to the One, excels.
I to the Wise am passing dear,
and He is not less dear to ME.

§ *guna* (see xiv).

उदाराः सर्व एवै ानी त्वात्मैव मे म् ।
आस्थितः स हि युक्तात्मा ामेवानुत्तमां गतिम् ॥१८॥

बहूनां जन्मना न्ते ानवान् मां प्र द्यते ।
ासुदेवः सर्वमिति महात ा सुदुर्लभः ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

यो यो यां यां तनुं भ : श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

तया श्रद्धया युक्तस्तस्याराधनमीहे ।
लभते च ततः कामान्मयैव विहितान् ि. ान् ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् दे यजो यान्ति मद्भक्ता यान्ति मामपि ॥

All these are good indeed, and yet 18
 the Wise I deem MY very Self,
For He has found His Base, at-One,
 in ME alone, the Final Goal.

Rare fruitage of unnumbered births, 19
 the Man of Wisdom comes to ME :
"Vāsudeva is ALL," says He,
 the Great Soul, hard to find on earth.

¶ Those wit-reft by this wish or that 20
 Seek 'other' gods, and take their stand
On this orthodoxy or that,
 according as their nature bids.

Whatever form a devotee 21
 feels moved to worship in good faith,
That selfsame steady faith of his
 is really bestowed by ME.

In such a faith at-one, he seeks 22
 to win the favour of his 'god,'
From whom he gets the boons he craves,—
 bestowed (in fact) by none but ME.

But transient the reward that comes 23
 to these small-minded devotees.
To 'gods' go they who worship 'gods':—
 My Devotees come unto ME.

अव्यक्तं व्यि ापन्नं मन्यन्ते ामबुद्धयः ।
परं भा मजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

नाहं काशः सर्वस्य योगमाया मावृ : ।
मूढोऽयं नाभि ानाति लोको मामज व्ययम् ॥ २५ ॥

वेदाहं स तीतानि वर्त ानानि चार्जुन ।
भविष्याणि च भूतानि मां   वेद न कश्चन ॥ २६ ॥

इच्छाद्वेषस ेन द्वन्द्वमोहेन भारत ।
भूतानि संमोहं सर्गे यान्ति परं प ॥ २७ ॥

ेषां त्वन गतं पापं   ानां पुण्य णाम् ।
े द्वन ोहि ा   न्ते ां   ाः ॥ २८ ॥

जरामरणमोक्षाय ामाश्रित्य तन्ति ये ।
ते   द्विदुः त्स्नमध्यात्मं   चाखिलम् ॥ २९ ॥

Th' Unmanifest made anifest, 24
thus do the witless think of M ,—
Unconscious of My deeper S LF
unmodified, transcending all.

By sheer ALL-PRESENCE well-concealed, 25
I shine not forth to every soul.
This senseless world is not aware
of ME, [its SELF] unborn, unchanged.

I know what creatures once have been, 26
what creatures are, O Bhārata,
and what in time are yet to be:
there is no *creature* knowin ME.

With longing and repulsion born, 27
the contrast-glamour, Bhārata,
Makes all these creatures walk the world
in madness, O thou Scourge of foes.

As for those Men of selfless deeds 28
in whom Sin's death-in-life is dead.
From contrast- lamour wholly freed,
in changeless Faith They worship ME.

They who, in ME safe-harboured, strive
for freedom from decay and death,
They know That BRAHMA, My whole Real
Subjective, and the whole of Act.*

* See viii, 2-5; and *Gospel of Life*.

ाधिभूताधिदै ं ां ाधियज्ञं च ये विदुः।
प्रयाणका ेऽपि च ां े विदुर्युक्तचे ः॥ ३० ॥

ति ोगो ना
ो ध्यायः॥



They who with Form-Side ingle ME, 0
with Power-Side, and Sacrifice,*—
They, at the time of going forth,
if poised in Heart, may wake to M .

* viii, 2-5.

hapter the ewenth, entitled
AT- E- E T Y LE GE,
ends here.



ऽध्यायः

अर्जुन

विं तद्ब्रह्म ि ध्यात्मं किं में पुरुषोत्तम ।
अधिभूतं च किं ` धिदैवं किमुच्यते ॥ ॥

अधिय : क ऽत्र देहेऽस्मिन्मधुसूदन ।
प्रया ` च थं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्री ानुवाच

क्षरं परमं भावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो : पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽ ` ा देहे देहभृतां ॥ ॥

CHAPT R T IG T .

Arjuna said :

WHAT is 'That BRAHMA', what Thy Real 1
subjective, what, O'er an, is Act ?
What is it that is 'Form-Side' named,
by 'Power-Side' what thing is meant ?

How, and what, here is S rifice, 2
in this form‡, Slayer of Madhu,
and how, at time of going forth,
may'st Thou by heart-poised souls be known ?

The Blessed One replied :

Th' Unwaning ULTIMATE is 'BRAHM' ; 3
Inherence,† My Subjective 'Real ;'
The Throwing-Out wherefrom sprin s forth
the Creature-State, is known as 'Act;'

The 'Form-Side' stands for all that w es; 4
the 'Pow'r-Side' is su ed up in Man ;
Sacrifice am I here, MYSELF,
in this form, best of Souls in form.

---

‡ These two question-verses are probably a later addition, as Arjuna here quotes the answer given in v. 4.

† lit., 'own-state': Intrinsicality, the 'thing itself.'

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेबरम् ।
: प्र ाि मद्भावं याति ना संशयः ॥ ५ ॥

यं यं पि स्मरन् न्ते कलेवरम् ।
तमेवैति न्तेय सदा तद्भावभावितः ॥ ६ ॥

कालेषु मामनुस्मर युद्धय च ।
मय्यर्पितमनोबुि मामेवैष्यस्यसंशयम् ॥ ॥

अ योगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

विं पुराण नुशासितार-
णोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्ण सः पर ात् ॥ ९ ॥

णकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।

And who, at End-time, leaves the form 5
while bearing none in mind save ME,
To My Estate that Man attains,—
of this no doubt at all can be.

Nay, whate'er state* he bears in mind 6
while casting off his mould at last,
To that same state he wings his way,
invariably transformed thereto.

Therefore at *every time*, O Friend, 7
do thou remember ME, and *fight*!
Thy Mind and Will infused in M ,
thou'lt surely come to none but ME.

¶ With Heart made One by mystic Toil, 8
that wanders nowhere else at all,
With HIM alone in mind, one goes
to that resplendent MAN Supreme.

That all-wise primeval Ordainer of things, 9
More subtle than Atom, Upholder of All,
Of Form past conception,—who bears HIM
in mind,
E'er shining, of Sun-Colour, past all this
gloo ,—

At time of Forthgoing, with unswerving ind, 10
At-Oned by Devotion, and Yoga-Pow'r too,

* or Being, or condition of existence (*Bhâva*)

भ्रुवोर्मध्ये प्राणमावेश्य सम्य-
परं पुरुषमुपैति दिव्यम् ॥ १० ॥

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
पदं संग्रहेण प्रवक्ष्ये ॥ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो धारणाम् ॥१२॥

ओमित्येकाक्षरं व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥

अनन्यचेताः यो स्मर नित्यशः ।
त हं सुलभः पा नित्ययुक्तस्य योगिनः ॥ १४ ॥

His Breath drawn together 'twixt eyebrows, in Poise,
To that MAN resplendent, transcendent, he goes.

¶ That Word undecaying that Véda-know'rs speak, 11
That's *merged in* by self-controlled, passion-free Men,
The longing for Which leads to continence here,—
That WORD I shall guardedly speak to thee now.

The gates of sense all firmly closed, 12
the Mind in Heart's Cave brought to Re ,
His Life-Breath to the head up-raised,
in yógic Concentration poised,—

" OM ! . . " that One partless BRAHMA-WORD 13
rung forth within, remembering ME,—
Who thus slips forth, the body sloughed,
to that One GOAL past all, he goes.

But whoso, with none else in mind, 14
unceasingly remembers ME,
For him, the Y ó g ī, e'er at-One,
O Friend, not far to seek am I!

ामुपेत्य पुनर्जन् दुः ालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
ामुपेत्य कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे लीयन्ते त्रैवाव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सना नः ।
यः सर्वेषु भूतेषु नश्यत्सु न ि नश् ति ॥ २० ॥

¶ The Great Ones, having come to M . 15
and reached the State of Perfect MAN,
No more into re-birth descend,
that transient state where sorrow dwells.

Including *Brahma-Lóka* e'en, 16
all spheres are ruled by cyclic Law :*
But who, O Friend, once comes to ME,
can never be 're-born' again.‡

The souls that know Great Brahma's 'Day' 17
which lasts a thousand Ages long,
And know His thousand-age-long 'Night,'—
they know [not BRAHM, but] 'Night and Day'.

From th' undefined all things defined 18
take shape at Dawn of cosmic Day,
But, come Nightfall, they melt back all
to that same 'chaos' undefined.

This selfsame swarm of creature-shapes 19
from state to state evolved, melts back,
O Pārtha, helpless, when Night falls,
and takes new shape at Dawn of Day.

But 'neath this 'chaos' there abides 20
a State yet deeper, 'Undefined,' †
Eternal, which, at fated ti e
of cos ic Doom, is not dissolved.

* *i. e.* subject to 'coming and going', or alternate phas .
‡ iv, 6-10 ; xiii, 23 †In a quite different nse, *i. e.*, unperceived by sense or mind.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः परः पा भक्त्या लभ्यस्त्वनन्यया ।
ान्तःस्थानि भूतानि येन मिदं ततम् ॥ २२ ॥

य ाले त्वनावृत्ति ावृत्तिं चै योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

अग्निर्ज्योतिरहः शु : ासा त्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्मविदो जनाः ॥ २४ ॥

धू ो रा था ष्णः षण्मासा द णा नम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

शुक्लकृष्णे ग ी ह्येते जगतः शाश्वते ते ।
एकया ात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

Th' 'Indissoluble Undefined' 21
Its Na e—'t is called the Final Goal,
Which reached, they come not 'back' again,
That is My HOME beyond this All.
O Friend, that Final [State of] MAN 22
is won by undivided Love*
To HIM † in Whom all creatures‡ live,
by Whom this All in Space is spread.
¶O Pārtha, let Me tell thee now
the 'time' when § Yógīs, going forth,
Return no more,—the 'time', as well,
when to return again, they go.
Fire, light, day, moon's bright fortnight next, 24
the six months when the sun moves north,—
If at such 'time' they set forth hence,
they who know BRAHM to BRAHMA go.
S oke, night, moon's waning fortnight next, 25
the six months when the sun moves south,—
The Yógī, at such 'time' gone forth,
obtains the 'moonlight', and returns.
The bright, the dark, these twain are dee ed 26
the ceaseless ways of cosmic change.
The one leads whence is no return;
the other, to return again.

* self-surrender (*Bhakti*) † ME (ix, 4). ‡ or 'elements', or 'worlds' or 'planes.' §Or rather, the set of conditions (of the inner principles) under which . . , See Chho. IV,xv,5,6;V,x.

नैते सृती र्थ जानन्योगी मुह्यति न ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २ ॥

वेदेषु ` तपः चै
दानेषु यत्पुण्य ं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

इति अक्षरब्रह्मयोगो ना
अष्टमोऽध्यायः ॥



O Pārtha, knowing *both* these ways, 27
no Y ó g ī true need be confused,
Therefore, I say, *at every 'time'**
in y ó g a, Arjun, be thou knit.

Whatever rewards are in Scripture ascribed 28
To sacrifice, penance and praiseworthy gift,
The Y ó g ī who knows this leaves all those behind,
And reaches the final, Pri eval ABOD .

---

* or in all aspects of thy Nature, all thy 'Principles.'

hapter the ighth, entitled

AT-ONE- ENT IN T E I DISS L LE C S IC ASIS,

ends here.



नवमोऽध्यायः

ी गवा ाच

इदं ` गुह्यतमं क्ष ा यनसूयवे ।
ज्ञानं ि न हितं यज्ज्ञात ा ोक्ष्य `ऽ भात् ॥ १ ॥

रा विद्या राजगुह्यं पवि मिदमुत्त म् ।
प्र क्षावगमं ध र्यं ं क ् व्य म् ॥ २ ॥

अश्रद्दधानाः पुरु ा ् या य रंतप ।
अ ाप्य ां नि र्तन्ते मृत्यु ं ारवर् नि ॥ ३ ॥

मया ि दं स ् गद व्य मूर्तिना ।
त्स्थानि ्भूत ानि न चा ं तेष्व स्थि ः ॥ ४ ॥

न च त्स्थानि भूत ानि पश्य मे ोगमैश्वरम् ।
भूतभृ भूत ो म ा ा भूत ा नः ॥ ५ ॥

CHAPTE THE NINTH

The Blessed One resumed:

TO thee, who findest fault no more, 1
this utmost Secret I'll declare,—
Self-Knowledge with true Science matched,—
which known, thou shalt go free from ill.

Art Royal, Royal Mystery, 2
Man's final Purifier, this,
Experimental, based on LAW,*
of easy practice, e'er the SAME.

The souls that cannot in this LAW 3
place trust. O thou Torment of foes,
Not reaching ME, fall back again
to whirl round in this 'Pool of Death'

By ME, of Form unmanifest,
all this that changes forth is spread.
All beings§ have their Root in ME,
while I have nowise 'root' in them.

Nor stand they rooted 'fast' in ME— 5
behold My lordly Binding-Pow'r!—
(Support of All, yet fixed in naught,
My Nature primal Fount of All)—

---

* The cosmic Law of Sacrifice. See Ch. III, and G. of L.
§ or 'Ele ents, Worlds, Planes of existence'.

थाऽऽकाशस्थितो नित्यं ायुः सर्वत्रगो महान् ।
था सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

र्वभूतानि कौन्तेय कृतिं यान्ति मामिकाम् ।
कल्प ये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पु : ।
भू ाममिमं कृत्स्नमवशं कृतेर्वशात् ॥ ८ ॥

न च मां नि कर्माणि नि ध्नन्ति नंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

मयाऽध्य ेण प्र तिः सूयते सचराचरम् ।
हे ा ने कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

जा न्ति मां मूढा मानुषीं ाश्रि म् ।
परं भा मजानन्तो मम भू महेश्वरम् ॥ १ ॥

As all-pervading Air-Sphere vast 6
  lies ever rooted safe in Space,*
Thus have all beings$ Root in ,
  well do thou ponder this, O Friend.
All creatures$ merge, O Kuntī's son, 7
  into this Nature-Pow'r of MINE
At Æon's close;—the same do I
  send forth again at Æon's Dawn.

I, wieldin My Creative Pow'r 8
  cast forth again and yet again
This swarm entire of things create,
  driv'n, helpless, by My Nature's Might.
Nor do these actions fetter ME— 9
  Wealth-grasper, thou! — since I remain
Aloof, as Witness unconcerned,
  MYSELF nowise involved in them.
My Nature, while I but look on, 10
  begets what moves and what oves not.
Such is alone, O Kuntī's son,
  the reason why the world goes round.

¶The Spell-bound take no heed of ME, 11
  within the hu an body shrined,
For they know not My subtle SELF
  that rules o'er every for [within.]

* or : 'As mighty Wind, where'er it blows, lies ever rooted safe in Space,'... $ or 'Elements', 'Planes,' Worlds.'

मोघाशा मोघ र्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव तिं मोहि ीं श्रिताः ॥ २ ॥

महात्मानस्तु मां ार्थ दैवीं प्र तिमाश्रिताः ।
जन्त्यनन्यम ॆ त्वा भू ादिमव्य म् ॥ १३ ॥

कीर्तयन्तो मां य न्त दृढव्रताः ।
नमस्यन्तश्च मां ा नि युक्ता प ॆ ॥ १ ॥

ानयज्ञेन चाप्यन्ये जन्तो मा ॆ ।
एकत्वेन पृ ट ेन बहुधा विश्वतो म् ॥ १५ ॥

अहं क्रतुरहं : ाऽहमहमौषधम् ।
मन्त्रोऽहमहमे ाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पिताऽहम ॆ माता धाता पितामहः ।
ॆ पवित्रमोंकार ऋक्साम यजुरेव ॥ १ ॥

Their hopes vain, vain their deeds as well, 12
their 'knowledge' vain, their heart's core void,—
In soul-benumbing nature* merged,
which fiends and demons make their own.

Whereas the Great Ones, wholly merged 13
in My Creative Pow'r Divine, †
Know ME, the changeless Fount of Lives,
and worship with none *else* in mind.

Singing My Praises night and day 14
while they strive on with purpose firm,
On all sides hailing ME with Love,
at-One fore'er, They come to ME.

Those others, too, who sacrifice 15
with pure SELF-Knowledge, come to M ,
The One, the Many, everywhere
with countless Faces fronting all.

¶ The Priest am I, the Sacrifice, 16
I, Food for Manes, I, kindling Herb;
I, Chant, I, Ghee that flares, outpoured,
I, Fire . . . and Offering burnt, in One.

The Father of this Change-World, I, 17
its Mother, Grandsire, sole Support,
The ONE worth knowing, cleansing Fire,
sole 'OM' . . . and triple *Véda*, too.

* The 'lower nature' of vii, 4, 5. † vii, 5, 6.

गतिर्भर्ता प्रभुः सा ि निवासः र ह्रत् ।
: लयस्थानं निधनं बीज व्ययम् ॥ ८ ॥

ाम्यहमहं वर्षं निगृ ाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाह र्जुन ॥ १९ ॥

त्रैवि ा मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा र्गतिं प्रार्थयन्ते ।
े पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २०

े ं भुक्त्वा स्वर्गलो ं विशालम्
ीणे पुण्ये मर्त्यलो ं विशन्ति ।
एवं त्रयीधर्ममनुप्रप
गतागतं कामकामा भन्ते ॥ २१ ॥

The Way am I, the Spouse, the Lord, 18
Home, Witness , Shelter, Bosom-Friend ;
Rise, Setting—also Stay, between ;
safe Treasure-House, immortal Seed.

'T is I that blaze, 't is I, pour forth 19
the Rains, and hold them back as well.
Both Deathlessness and Death itself,
what IS—and what *is not*—am I.

¶The know'rs of the 'Three,'* Sóma-drinkers, sin-purged, 20
Their rites performed, beg of Me heavenly life:
Their goal the pure world of the Lord of the Gods,
They quaff in high Heaven God-raptures divine.

Once they've had their fill of that vast Heaven-World, 21
Their erit spent, Mortal-Sphere claims them once ore :
Thus, threefolded difference the sole path they tread,
Led on by desire, they soar up ... and fall back.

---

* *Védas*. II, 42—46, 49.

नन्याश्चिन्तयन्तो ां ये ना: र्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

येऽप्यन्यदेवताभक्ता यजन्ते द्धयाऽन्विताः ।
ेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २ ॥

हं हि ज्ञानां भो । च प्रभुरेव च ।
न मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

यान्ति देवव्रता देवान् पितृन् यान्ति पितृव्रताः ।
भू ानि यान्ति भूतेज्या ान्ति मद्याजिनो पि माम् ॥

प ष्पं फ ोयं यो मे भक्त्या प्रयच्छ ।
दहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

यत्करोषि दश्नासि ज्जुहो ददासि यत् ।
य प न्तेय त्कुरुष्व मदर्पणम् ॥ २ ॥

¶But they who, cleansed of 'other'-ness, 22
  where'er they turn, see M hail M ,
At-One for aye in ME are they:
  I gain for them, I hold for them.

E'en they who, vowed to 'other' gods, 23
  make sacrifice with faith sincere,—
These souls as well, O Kuntī's son,
  all unawares, yet worship ME.

For I am of *all Sacrifice* 24
  Receiver and Prime-Mover both.—
But they know ME . . not as I AM:
  that is the reason why they fall.

The God-vowed to their Gods ascend; 25
  those vowed to manes rejoin their manes;
Fiend-worshippers are turned to fiends:
  My Devotees merge into ME.

Leaf, bloo , fruit, water, vowed to ME 26
  by one with heart of selfless Love,
As priceless Love-Gift I accept
  from Soul that ventures forth at-One.

Whate'er thy deed, whate'er thy food, 27
  whate'er thy sacrifice, thy alms,
Whate'er thy Mystic Toil, O Friend,
  ake *that* a gift of Love to M .

। भफलैरेवं मोक्ष्यसे कर्म न्धनैः ।
संन्यासयोगयु त्मा विमुक्तो मा [पैष्यसि ॥ २८ ॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रि : ।
ये जनि ां भक्त्या मयि ते ` चाप्यहम् ॥

पि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरे न्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

क्षिप्रं भवति र्मात्मा शश्वच्छ ान्तिं निगच्छ ति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

मां ि पार्थ व्य पाश्रित्य येऽपि युः पापयोनयः ।
स्त्रियो वैश्‍ ा था शूद्रा `ऽपि यान्ति परां गतिम् ॥

Thus shalt thou cease to be the slave 28
of deed-wrought bonds, or good, or ill ;
By selfless Labour S LF-at-Oned,
set free, thou'lt be transformed to ME.

The SAM to all that lives am I: 29
none do I hate,—I favour none.
Yet . . . they who worship ME with Love,
they live in me, in them I dwell.

Yea, e'en if one deep-sunk in sin 0
but turns with single heart to ME.
A very Saint must he be deemed,
for he has set his W i l l aright.

Soon he becomes the soul of Good 31
and wends his Way to Final PEACE.
O son of Kuntī, be thou sure,
My Lover cannot co e to grief.

Sooth, they who shelter seek in ME, 32
though they be born—for past sin's meed—
As women, traders, lowly serfs,*
they also reach the GOAL p t All.

* *i. e.* under conditions usually unfavourable (in India) to the attain ent of knowledge.

ि नर्ब्रा णाः पु या क्ता रा र्षयर था ।
नि मसु ं लोकि ं प्राप्य भजस्व माम् ॥ ३३ ॥

मन ा भ मद्भक्तो ाजी ां न स्कुरु ।
मामेवैष्यसि युक्त्वै मात्मानं मत्परायणः ॥ ३ ॥

इति राजविद्याराजगुह्ययोगो नाम
नव ोऽध्यायः ॥



What then of pure-born Brāhman Souls, 3
or Royal Saints, Devotion-fired?
This peaceless, joyless world thy share,
learn thou to worship ME alone.

Thy mind be Mine, thy love be Mine, 34
thy sacrifice, thy homage, Mine.
Thou'lt come to none but ME, if thou
wilt thus at-One thyself in ME.

Chapter the Ninth, entitled

AT-ONE- ENT Y THE ROYAL ART R ROYAL YSTE Y,

ends here.

दशमोऽ :

श्रीभगवानुवाच

भूय एव महा ाहो शृणु मे परमं च: ।
ेऽहं प्रीयमाणाय क्ष्यामि हितकाम्यया ॥ १ ॥

न मे विदु: सुर णा: प्र ं न महर्ष : ।
अह ादिर्हि देवानां महर्षीणां च : ॥ २ ॥

यो मामजमनादिं च ेत्ति ोकमहेश्वरम् ।
असंमूढ: मर्त्ये ्वपापै: प्र च्यते ॥ ३ ॥

बुद्धिर्ज्ञानमसं ोह: क्षमा सत्यं दम: शम: ।
सुखं दु: ं भ ोऽभावो यं चाभय ेव च ॥ ४ ॥

अहिंसा सम ा तुष्टिस्तपो दानं यशोऽय : ।
भवन्ति भावा भू नां मत्त एव पृथग्विधा: ॥ ५ ॥

C A T T T NT .

The Blessed One spoke:

O LONG-ARMED hero, once again — 1
lend ear to this My Word supre e,
Which I, desiring but thy good,
shall speak to thee whom I hold dear.

Not all the hosts of Powers Bright — 2
nor Mighty Seers know My Source:
For Gods and Seers everywhere
have but One Source, and That am I.

Who knows ME thus, unborn, unsprung, — 3
of every world O'erlord Supre e,
That Man, of all men glamour-free,
is cleansed of every taint of sin.

Will, Wisdom, being glamour-free, — 4
forbearance, truth, restraint and calm,
Joy, grief, good-fortune, failure too,
fear—yea, and fearlessness as well,

Harmlessness, fairness, heart's content, — 5
soul-striving, bounty, fame and shame,—
From ME alone are they rayed forth,
these moods, which creatures call their own.

महर्षय: सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां ोक इमा: प्रजा: ॥६॥

एतां िभूतिं योगं च मम यो ेत्ति तत्त्व : ।
सोऽवि म्पेन योगेन युज्यते ना संशय: ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्त: सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावस न्विता: ॥ ८ ॥

म ित्ता मद्गतप्राणा ोधयन : पर परम् ।
कथयन्तश्च मां नित्यं तुष्यनि च रमन्ति च ॥ ९ ॥

तेषां स युानां भजतां प्रीतिपूर्वकम् ।
ददाि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

ेषामेवानुकम्पार्थ हमज्ञानजं त : ।
नाशयाम्यात्म ा स्थो ानदीपेन भास्वता ॥ ११ ॥

The seven Mighty Seers of old, 6
the Four, through whom Mankind came forth,—
These, Mind-Create, are sprung of ME:
from *them*, these creatures here on Earth.

Whoso in very truth knows this 7
My Raying-forth* and Binding-in§ —
In rock-sure 'Bondage'§ bound|| to ME
is He,—of this no doubt can be.

The Source of all that lives am I, 8
all things flow cycling forth from ME.
Thus having known, th' Awakened Ones
adore—and are transformed to—ME.

Their minds Mine, their lives 'lost' in ME, 9
each waking each to sense of ME,
MYSELF their only theme of speech,
content and full of JOY are They.

To these, who dwell at-One for aye, 10
who worship ME for Love alone,
I give that Pow'r of Single Will
by which They make their Way to ME.

For Them, out of Compassion pure, 11
I, shrined within their Nature's core,
Dispel the gloom of nescience sprung:
SELF-KNOWLEDGE, My resplendent Lamp.

---

* *Vibhūti*. § *Yōga*, 'Yoking' || 'Yoked' (*Yuj.*)

अर्जुन उवा

परं　परं　वि ं र ं　ान् ।
पुरुषं ाश्व ं दिव्य ादिदे　 ं विभुम् ॥ १२ ॥

ा　:　 ॆ दे र्षिर्नारद　था ।
ि तो दे　ो व्या :　यं चैव　वीषि ॆ ॥१३॥

र्वमे　 ं मन्ये यन्मां　दि　ॆशव ।
ि　ॆ भग न्व्यक्तिं विदुर्दे ा न दानवाः ॥ १४ ॥

स्वय ॆ ात्मनाऽऽत्　 ं ॆत　त ं पुरुषोत्त　।
भूतभाव　भूते　दे देव जगत्प ॆ ॥ १५ ॥

वक्तु र्हं य ॆ ॆण दिव्या　ात्मविभू य: ।
ाि विं ूतिभि ों ानिमां त ं व्याप्य ि　सि ॥ १६ ॥

थं वि　हं ोगिं त ां सदा परिचिन्तयन् ।
केषु केषु　भावेषु चिन्त्योऽसि　न्म ा ॥ १७ ॥

Arjuna exclaimed:

B A MA Supre e, Abode Supre e, 1
upre e All-Cleanser Thou, O Lord!
Eternal, single MAN Divine,
God Pri al, birthless, ruling All! . . .

Thus do all Sages sing of Thee, 1
the God-Sage Nārad 'mon the rest,
Dévalā, Asita, Vyāsa too,
and Thou dost now declare the sa e!

Now do I know, O Wonder-Haired, 14
that all Thou tellest e is Truth!
Indeed, O Lord, Thy Coming Forth
for Gods and Titans passes ken.

THYSELF alone through Thy own Self 15
dost know THYSELF, O MAN Supreme,
Creation's Source, Creation's Lord,
of Gods ALL-GOD, World-Ruler, Thou!

In utter fulness Thou shouldst tell 16
thy Self-Radiations,§ Glory-wrought,
By which Radiations THOU alone,
un oving, fillest all these worlds.

Yógī! How may I wake to THEE, 17
aye knowing THEE where'er I turn?
And under what most varied types
shall I, O Master, ponder THEE?

§ *Vi-bhūti.*

वि तरेणात नो योगं भूिं च जनार्दन ।
भूः : तृप्तिर्हि शृ ो नारि मेऽमृ म् ॥१८॥

श्री ग ानुवाच—
न्त े थयिष्याि दिव्या ात्मविभू यः ।
प्राधान्यतः े ना न ो ि स्तर े ॥ १९ ॥

ात ा गुडाकेश भूताशयस्थि : ।
अहमादि ध्यं च भूानामन ए च ॥ २० ॥

आदि ानामहं ि ष्णुर्ज्योि ां रविरं मान् ।
रीचि रुता स्मि नक्षत्राणामहं शशी ॥ २१ ॥

ेदानां ामवेदोऽस्मि देवाना स्मि वास : ।
इन्द्रिया मन ास्मि भूतानामस्मि चेतना ॥ २२ ॥

O Man's Torment, speak more at length 18
of Thy Forth-Raying*, in Wholeness† bound,
For I can never have enough
of This Thy Speech that cancels *Death.*

The Blessed One then spoke:
Then let Me give thee some account 19
of My SELF-Radiations bright,—
Though erely in a few main points:
of My Detail there is no end.

¶The S LF am I, O Lord of Sleep, 0
in every creature's Heart enshrined:
The Rise and Noon of every form,
I am its final Doom as well.

Of Space-born Gods‡, Pervasion's Self§, 21
of radiant things, the glorious Sun:
Of life-breaths,$ ruling Life-Spark,|| One,
of lunar mansions, Moon am I.

Of Védas, I am Sāma-Véd'¶, 22
of Powers bright♆, great Indra's self;
Of all the senses, Mind, their Lord,
of living creatures, Life am I.

* *vi-bhūti* † *yóga.* ‡ *âdityas*, sons of *a-diti* or undivided Space. § *vishnu.* $ *marut.* || *Marichi.* ¶ Root *só*, to finish, bring to an end, kill, destroy. ♆ *dévas.*

रुद्राणां ˙ ⌒ ⌒ ` ो यक्षरक्ष ाम् ।
वसूनां ास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

पुरोधसां च मुख्यं ां विद्धि ा ँ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः रसामरि सागरः ॥ २४ ॥

महर्षी ˙ भृगुरहं गिरा स्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽ थावरा ां हिमा : ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्रा ां नराणां च राधिपम् ॥ २ ॥

Of Terror-Gods*, All-Blesssin 's Lord† ;
of jinns and goblins, Wealth-God, I;
Of deep-shrined Pow'rs,‡ the cleansin Fire,
of peaks, Meru, World's Pivot sure.

Of household priests, O Pṛthā's son, 24
know ME the chief, Bṛhaspati ;§
Of War-Lords, Skanda, God of War,
of lakes, I a vast Ocean's Self.

Of Mighty Seers I am Bhṛgu, 25
of words, the Mystic Syllable ;$
Of offerings, that of silent Prayer,¶
of moveless Things, Himālaya.

Ashvattha₱ 'mid all trees am I, 26
of heav'nly Sages, Nārada ;
Of Fairies, Fairy-King am I,
of Adepts, Hermit Kapila.

Among all horses know thou ME 27
as Indra's courser, Nectar-born ;
Of tuskers huge, Airāvata,||
of men, the Lord of Man am I.

---

* *rudrās*. † *sham-karah*, n. of Shiva. ‡ *vasūs*. § Preceptor of the Gods. $ OM. ¶ *japa*. ₱ XV, 1—3. || Indra's elephant. Indra (root *ind*) means the 'The Mighty One.'

आयुधाना हं वज्रं धेनूनामरि ामधुक् ।
प्रजन ारि न्द : णामस्मि ासुकि: ॥ २८ ॥

अनन्त ास्मि ागानां वरुणो याद । हम् ।
पितृणा र्य चारि य : यम ामहम् ॥ २९ ॥

प्र ादश्चा दैत्यानां ाल: कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च प ाणाम् ॥ ३० ॥

प न: पवता रि राम: भृतामहम् ।
झषाणां मकर ास्मि ोत ामस्मि जा वी ॥ ३१ ॥

सर्गाणामादिरन्तश्च ध्यं चैवा मर्जुन ।
अध्या ा वि ा ां वाद: प्रवदत हम् ॥ ३२ ॥

Of weapons, I am Thunderbolt, 28
of cows, the Cow of plenteous Gift;*
Of genitors, the Love-God, I,
of creeping things†, the King of Snakes.

Of serpents I am Cyclic Law,‡ 29
of ocean-dwellers, Water-God ;
Of ancestors, the King of Manes,
of Rulers, I am Self-control§.

Of Titans$ all, Prahlad' the Good, 30
of reckoners, Time's Self am I ;
Of beasts, I am the King of Beasts♅,
and Vainatéya‖ 'mid all birds.

Of cleansers, cleansing Wind am I, 31
of Weapon-wielders, Rāma's Self ;
Of deep-sea monsters, Makara,¶
the Ganges 'mid all streams am I.

Of all creations Dawn and End, 32
and Noonday am I too, O Friend ;
Of sciences, SELF-KNOWLEDGE, I,
of speakers, I am Speech Herself.

---

* III, 10—16. † Hidden Powers. ‡ *an-anta*, the 'Endless'. § *yama*. $ *daityas*, sons of *diti*, Division. ♅ The lion, also *Leo* of the Zodiac. ‖ *garuda*. ¶ *Capricornus* (Zod).

क्षरा । कारोऽस्मि न्द्वः । ा ि ।
अहमेवाक्षयः ो । ाहं ि ो : ॥ ३३ ॥

मृत्युः र्वहरश्चाह द्भव ि ष्यताम् ।
कीर्तिः श्रीर्वा ारीणां मृति धा धृतिः ॥

बृहत् ाम था गा त्री छन्द । म् ।
ासानां मार्गशी ऽहमृतूनां माकरः ॥ ३५ ॥

यतामस्मि तेजस्तेजा ना हम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्व व ामहम् ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
नीना प्यहं व्यासः कवीनामुशना का : ॥ ३७ ॥

Of letters, I a 'A', the First, 3
of all co pounds, the *dvandva** pure,
I a unageing Ti e as well,
and World-Upholder, fronting all.

Yea, both all-grasping Death a I, 3
and Well-Spring of whate'er shall be;
Of fe inine Things, Fortune, Fame,
Speech, Memory, Wit, Patience, Faith.

Of Sāman chants, 'Great Sāman', I, 5
of metres, I am Gāyatrī ;
I, Mārgashīrsha†, Month of months,
of seasons, flower-laden Spring.

I am the gambler's cunning skill,§ 3
of heroes, I am Heroism ;
Success am I, Resolve am I;
yea, Goodness of the good am I.

Of Vṛshṇīs, Vāsudév' am I, 37
Wealth-Winner among Pāṇḍavās ;
Of silent Mystics, Vyāsa, I,
of Sages, Ushanā the Sage.

---

* Which adds two nouns to each other without alteration.

† Possibly the month in which the great Battle begins.

§ Refers to the incident by which the Pândavas lost their kingdom.

दृण ो द् यतामरि नीतिररि जीगीषताम् ।
मौनं चैवास्मि गु ानां ज्ञानं ान ामहम् ॥ ३८ ॥

य ापि सर्वभू ानां ीजं दह र्जुन ।
न दस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

नान्तोऽस्ति मम दि्व्यानां विभूतीनां परंतप ।
एष तूद्देशत: प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदे्वावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥

अथवा बहुनैतेन किं ातेन तवार्जुन ।
वि भ्याहमिदं त्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

इति ि भूतियोगो नाम
दश ोऽध्या : ॥



The Tyranny of tyrants,* I, 8
  the Scheme of the that look to win ;
Of guarded secrets, Silence, I,
  and Knowledge in the Men who *know*.

Whate'er the subtle, deathless Seed 3
  of any creature, *that* am I.
No being, oving or inert,
  can *be* at all, except for ME.

Of My divine projected Rays 40
  there is no end, O Foes' Torment ;
This litany of My Display
  is sung by way of instance brief.

Whatever glory, beauty, strength, 41
  fro any creature may shine forth,
Springs, be thou sure, fro Ray minute
  of My own Splendour, rayed forth there.

But of what use, O Friend, to thee 42
  this multifarious lore of E ?—
This World entire propped forth in Space
  with merest Soul-Spark, . . . I MAIN.

---

* efers to the incidents by which the Pândavas lost their kingdom.

hapter the Tenth, entitled

T- E- E T I T E AYI -F T F G ,

ends here.

एकादशोऽध्यायः

❀

अर्जुन ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं चस्तेन मोहोऽयं विग ो ॥ १ ॥

भवाप यौ हि भू ानां ौ विस्तर ो मया ।
त्व : कमलप ा माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेत थात्थ त्वमात्मानं पर ेश्वर ।
द्रष्टुमिच्छामि े रूपमैश्वरं रुषोत्तम ॥ ३ ॥

मन्यसे दि च्छक्यं मया द्र ुमिति प्रभो ।
यागेश्वर ो मे त दर्शयात्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच

पश्य मे ार्थ रूपाणि शत ोऽथ सह शः ।
नानाविधानि दिव्यानि ानावर्णा तीनि च ॥ ५ ॥

CHAPTER THE ELEVENTH.

Arjuna said:

THY Love has made Thee speak to me 1
the ost sublime of Mysteries,
ALL-SELFHOOD named. By this Thy Word
my glamour now has been dispelled.

Of all Creation's Rise and Doom 2
I have been taught at length by Thee;
And also, Lord of Lotus Eyes,
of Thy unchanging Mastery.

I now feel longing to behold 3
Thy Form of Pow'r, O MAN Supreme,
As sung of in Thy own account
of Thy All-Self, O'erlord of All.

If Thou, O Master, deemest it 4
allowable for me to see,
O Lord of Y ó g a, give me Sight
to see Thy ageless Form Divine.

The Blessed One spoke:

Behold, O Pārtha, My Shadows, 5
in hundreds and thousands whirled forth,
Of fashion manifold, shining,
of manifold colour and form.

पश्यादित्यान सून् रुद्रानश्विनौ मरु था ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य चराचरम् ।
मम देहे गुडाके ान्यद्द्रष्टु च्छसि ॥ ॥

न ां द्रष्टुमनेनै चक्षुषा ।
दिव्यं ददामि च : पश्य ोगमैश्वरम् ॥ ८ ॥

संजय उवाच

ए ा ो रा न्महा ोगेश्वरो हरिः ।
दर्शया ास ा परमं रूपमैश्वरम् ॥ ९ ॥

अनेकवक्त्रनयनमने द्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेको ा धम् ॥ १० ॥

दिव्य ाल्याम्बरधरं दिव्यगन ानुलेपनम् ।
ि मयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

See Âdityas, Vasûs, Rudrās, 6
  Maruts as well, and Ashvins twain ;
Uncounted Wonders, ne'er yet seen,
  do thou behold, O Bhārata.

Behold to-day the World entire,— 7
  what moves, and what moves not—at-One
Here in My Body, Lord of Sleep,
  with whate'er else thy heart would see.

But thou canst not perceive My Form 8
  with this thy purblind earthly eye,
Thine be such Sight as Gods enjoy :
  My Y ó g a of All Lordship see !

Sanjaya continued :

These words no sooner said, O King, 9
  than Y ó g a' s mighty Lord, Hari,
Gave Pārtha Vision to behold
  His form of Power, unsurpassed,—

With myriad open mouths and eyes, 10
  with myriad wonder-sights displayed,
With myriad ornaments divine,
  with myriad godly weapons raised,—

With wreaths divine, and garments, decked, 11
  with scents divine, and ointments, sweet ;
All-Wonder-wrought, All-Splendour-rayed,
  unbounded, facing everywhere.

दि सूर्य हस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी　　ासस्तस्य हात्मनः ॥१२॥

तत्रै जग प्रवि मने धा ।
श्यद्देवदेव शरीरे ाण्डवस्तदा ॥ १३ ॥

ततः　विस्मया ो हृष्टरोमा धनंजयः ।
प्रणम्य शिर देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच

पश्यामि देवांस्त देव देहे
सर्वांस्त ि षसङ्घान् ।
णमीशं -
मृषीं सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

नेकबाहूदरव नेत्रं
पश्या त्वां र्वतोऽनन्तरूपम् ।
नान्तं ध्यं न पुनस्तवादिं
श्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

A sunrise of a thousand suns 1
in sudden awful blaze upris'n
In yonder sky . . . mi ht *shadow* forth
the Splendour of that Master-Soul.

There, knit together into one 1
as Body for the GOD of Gods,
This Change-World whole did Arjun see,
its countless orders all distinct.

At which sight, filled with sudden awe, 14
his frame thrilled through, his hair on end,
Arjun, hands folded, head bowed low,
addressed the Radiant Vision thus :—

Arjuna said :

I see the Gods, O GOD, within Thy Body! 15
All cos ic Orders, in their Hosts, are *there* :
Brah ā, the Lord, upon His Lotus eated,
The Sages all, and shinin Serpent-Pow'rs.

With Arms and Bellies, Mouths and Eyes uncounted, 16
I see Thee on all sides with boundless Form ;
No end of thee, nor middle, nor beginnin
Appears, O LORD of All, enshrined in All !

किरीटिनं गदि ं चक्रिणं च
तेजोराशिं सर्व ो दीप्तिमन्‍ म् ।
पश ामि त ां दुर्निरीक्ष्यं न ा-
द्दीप्ता ार्क ुति प्र े म् ॥ १ ॥

त क्षरं रमं े दि व्यं
त्व स्य विश्व य रं निधानम् ।
त व्यय: ाश्वतधर्मगोप्ता
सना नस्त ं पुरुषो ो मे ॥ ८ ॥

अनादिमध्यान्‍ मनन्तवीर्य-
न ा ं शिसूर्यने म् ।
श्यामि त्वां दी हुताशवक ं
े जसा विश्वमिदं न्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि
व्या ं त्वयैकेन दि सर्वा: ।
दृष्ट्वाद्भुतं रूपमिदं तवो ं
ोकत्रयं प्रव्यथितं हात्मन् ॥ २०॥

With diadem and mace and discus whirling, 17
A Mass of Splendour flaming on all sides,
I see Thee, hard to gaze at fro all quarters,
Unmeasured blinding Sun of blazing
Fla e!

Thou permanent, ultimate Thing to be 18
known,
Thou Treasure-House where this whole
World safely rests,
Thou guardian unageing of World's change-
less Law;
I hail Thee as MAN that eternal abides!

No source, middle, end of Thee, infinite 19
Pow'r,
With Arms stretching infinite, Eyes Sun
and Moon.
I see Thee, Thy Face kindled Sacrifice-Fire,
Its Glory consuming this whole Universe.

This vast expanse that spreads from earth to 20
heaven
Is full of THE alone, all Space is full!
Beholding this Thy awful Wonder-Body,
The three Worlds quake with fear, Al i hty
One!

ी हि ट ं रसङ्घा विशन्ति
केचिद्भीताः प्रा ो गृणन्ति ।
तीत्यु ट ा हर्षिसिद्ध ाः
स्तुवन्ति त्वां स्तुति ः ि ः ॥ २१ ॥

रुद्रादित्या ो ये साध्या
विश्वेऽश्विनौ े प ।
गन्ध यक्षा रि सङ्घा
ी न्ते ट ां ि स्मि ा ै वें ॥ २२ ॥

रूपं महत्ते बहु क्त्रने ं
मह ाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा ोकाः प्रव्यथि ास्तथाऽहम् ॥ २३ ॥

ः पृ ं दी ने र्ण
ठ ात्ताननं दीप्तविशालने म् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं ि ष्णो ॥ २४ ॥

Lo! into Thee these hosts of Gods are erg- 21
ing . . .
Some halt in fear—and with clasped hands
invoke.
"Svasti!"—Sage and Adépt-choi , thus inton-
ing,
With vibrant hymns of praise are hymning
THEE.

Rudrās and Âdityās, Vasūs and Sādhyās, 22
Vishvās and Ashvins, Maruts, Ush apās,
Gandhárvās, Yákshās, Asurās and Siddhās,
In awestruck legions stand beholding TH E.

Thy mighty Form of Mouths and Eyes un- 23
counted,
Of countless Arms and Thighs and Feet,
O Lord,
Of countless Bellies, countless Teeth appalling,
The Worlds, beholding, quake, and so do I!

Stretched high as heaven, rainbow-coloured, 24
dazzling,
With Mouths wide open, blazing giant Eyes,—
At sight of Thee my inmost heart is quaking,
No strength is left in e—, no peace, O God!

दं ाकरालानि च मुखानि
　दृष्ट्वै　　ानलसन्निभानि ।
दिशो　ाने न　च
　सीद देवेश　　॥ २५ ॥

ा च त्वां धृतरा　　:
　हैवावनिपा　: ।
ीष्मो द्रोण: सूतपुत्र　ा ौ
　सहास्मदीयैरपि योधमुख्यै: ॥ २६ ॥

ाणि　त्वरमाणा ि नि
दं ा रालानि भयान　नि ।
चिद्विलग्ना दशनान्तरे
　संदृश्यन्ते चूर्णि रुत्तमाङ्गै: ॥ २७ ॥

यथा नदीनां　ोऽम्बुवेगा:
　समुद्रमे ाि　ा द्र न्ति ।
ा तवामी नरलो वीरा
　विशन्ति　ा यि विज्व नि ॥ २८ ॥

At sight of these Thy Mouths with Teeth appalling, 25
As greedy as the ruthless Flames of Time,
I lose all sense of where I a ,—drift helpless!
Forbear, O Lord of Gods, World's Refuge Thou!

Behold!—the hundred sons of Dhṛtarāṣhṭra, 26
Whole crowds of earthly kings drawn in their wake,
Bhīṣhma, Dróṇa, the charioteer's son* also,
Together with our own great warrior-chiefs,—

At headlong speed into Thy Mouths are rushing, 27
Into those awful Mouths with cruel Fan s!
So e fail to pass! ... I see their bodies han in ,
Their heads crushed in the gaps between Thy Teeth!

Just as the countless strea s of runnin water 28
With aim unerring toward the Ocean flow,
Thus vanish all these heroes of the man-world,
Engulfed within Thy dread Flame-cinctured Mouths!

---

* Karna.

था दी ं ज्व नं ङ्गा
विशन्ति ना ाय द्धवेगाः ।
तथैव नाशाय ि नि लोका-
वापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलि े ानः स न्ता-
ोकान्स ग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत ग्रं
भा स्तवोग्राः प्रतपन्ति वि णो ॥ ३० ॥

आख्याहि मे ो भवानुग्ररूपो
नमोऽस्त े देववर सीद ।
ि तुमिच्छामि भ न्तमा ं
हि जानामि वृत्तिम् ॥ ३१ ॥

ीभ ानुवाच
लोऽस्मि लो क्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनी े योधाः ॥ ३२ ॥

As moths into some kindled fire at evening, 29
With swift wing flying, rush and are destroyed,—
These people all with headlong speed are hasting
To meet their doom, within Thy Mouths engulfed!

In all directions licking up men wholesale, 30
Thou swallowest them within Thy flaming Mouths.
First having filled the whole World with Thy Splendours,
Thy fierce Rays make it ashes, Oh Viṣhnu!

Show me Thy SELF, O Lord of *Form* appalling: 31
I worship Thee, O God Supreme,—forbear!
I wish to know Thee, Lord, in Thy Beginning,
For this, Thy Life whirled forth, bewilders me!

The Blessed One spoke.
The World-Wrecker TIME am I—full-ripened now, 32
Hurled forth to snatch up this whole crowd from thy World:
Without thy help e'en, they will all soon *have lived*,
These warriors in both hostile armies arrayed.

स्मात्त्वमुत्तिष्ठ यशो
जित्वा शत्रून् भुंक्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्व
निमित्तम　सव्य ाचिन् ॥ ३ ॥

द्रोणं च भीष्मं च जयद्रथं च
र्णं　ऽन्यानपि योधवीरान् ।
हतांस्त्वं जहि मा व्यथि　:
युद्ध स्व जेतासि रणे सप ान् ॥ ३४ ॥

उवाच

एतच्छ्रुत्वा वचनं
कृताञ्जलि　नः ि रीटी ।
मस्कृत्वा भूय एवाह ृष्णं
द्गदं भी भीतः प्र　य ॥ ३५ ॥

अर्जुन उवाच

हृषीकेश　र्त्या
जगत् हृष्यत्यनुरज　च ।
रक्षांसि　ीता दि ो द्र नि
न्ति च सिद्धसङ्घाः ॥　६ ॥

Therefore do thou rise and ain fame for
thyself :
Thy foes conquered, Kin ship is thine to enjoy.
Indeed, they are all slain by ME in advance :
Left-handed One, be thou the Tool in My Hand !

Great Bhīṣhma, and Dróṇa, Jayadratha too, 4
With Karṇa and many more heroes in war,
All slain by ME, do thou slay after, unawed—
To arms ! . . In this War thou shalt conquer
thy foes !

Sanjaya said :

Having heard these words uttered by Keshava, [35
Arjuna the crowned chieftain, all tre bling
still,
As a suppliant bowing with folded hands,
Sta mering with awe, prostrate, to Kṛṣhṇa
spoke :—

Arjuna said :

No wonder that a cosmic C h a n t of Praise 6
to TH ,
O Sense-Lord, sets the Worlds aglow with
J o y !
The Demons scatter, terror-struck, and melt in
Space,
While all the hosts of Perfect Ones adore !

े न नमेरन हात न्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त दे े गि ।
त्वमक्षरं सदसत्तत्परं यत् ॥ ३ ॥

त्वमादिदेवः रुषः पुराण-
त्वमस्य ि श्व य रं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

। र्यमोऽि र्व णः । :
प्रजापतिस्त्वं पिता ह ।
नमो नमस्तेऽ सह त्वः
पुन भूयोऽपि न ो नम े ॥ ३९ ॥

नमः पुर ादथ पृष्ठतस्ते
नमोऽस्तु े र्वत एव ि ।
अनन्तवी िमितं मस्त्वं
सर्वं समा ोि ोऽि ः ॥ ४० ॥

Almighty! What else can they do but worship THEE, 37
Thou greater O n e than Brahmā, Primal Maker!
Infinite Lord of Gods, World's final Resting Place,
Eternal Thou! Aught, Naught! Past *both* Transcendent!

Thou Primal God, Only MAN, Ancient of Days; [38
Thou Treasure-House where all these Worlds go to rest;
Thou Knower and Known, *both* in ONE, Final Home;
This All is informed by Thee, Infinite FORM!

Thou Air-God, Death-God, Flame-God, Sea-God, Moon-God! 39
All creatures' Father THOU, yea, Father's FATHER!
Hail, hail to THEE a thousand times in worship!...
Once more, forever hail to THEE! All hail!...

All hail to THEE in front! All hail behind to THEE!... 40
All hail to THEE on all sides, O Thou ALL!
Immeasurable Strength and boundless Power THOU!...
Alone Thou roundest All, and thus art ALL!

ि मत्वा यदु
हे ऽ यादव ि ।
अ ानता महिमानं दं
मया प्रमादात् प्रणयेन ापि ॥ १ ॥

ाव ा ार्थे त्कृ ोऽि
विहारशय्यास भो नेषु ।
ए ोऽ ाप्यच्च त्सम
तत्क्षा त्वामहमप्रमेयम् ॥ ४२ ॥

पि ाऽसि लोकस्य चराचर य
त्व स्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यि : कुतोऽन्यो
ो त्रयेऽप्य तिमप्रभाव ॥ ४३ ॥

त ात्प्रणम्य णिधाय कायं
सादये त्वामह ाशमीड्यम् ।
पि पुत्र य ख्युः
प्रियः प्रियायार्हसि दे ाढुम् ॥ ४४ ॥

Deeming Thee but y Friend, with voice importunate, 41
Oft have I called out, "Ho Kṛṣhṇa! Co rade!
Ho Yādava!" ... not suspectin this Thy Greatness,
In foolish play, or merely out of love,—

And many a time in jest hast Thou been slighted, 42
At leisure-hour, lying down, sittin , at meals,
Alone with me, O Lord ... or, worse, in company!
For this I crave Thy Pardon, Boundless One!

FATHER of creatures moving and unmoving, 4
Of all Thou more than Teacher,—worshipful!
There is none like Thee,—how then any better—
In these three Worlds, O Glory past compare

Hence, prostrate before Thee, my body bowed low, 44
I beg Thee forbear, O Lord adorable!
As father with son, or as comrade with friend, ...
As Lover with Beloved, O GOD, put up with me

अदृ पूर्वं हृ ितोऽस्मि दृ ।
भयेन च प्रव्य ितं मनो मे ।
दे मे द य देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

किरीटिनं गदिनं च हस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सह बाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच
मया प्रसन्नेन वार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४ ॥

न वेदय ध्ययनैर्न दानै-
र्न च ि याभिर्न तपोभिरुग्रैः ।
ए ंरूपः क्य अहं नृलोके
द्रष्टुं त्वदन्येन प्रवीर ॥ ४८ ॥

All thrilling with the Sight of Things unseen before, 45
My ind as yet with fear is troubled sore.
Once more, O GOD, put on that homely Form of Thine,
Have pity, LORD of Gods, World's Refuge THOU !

With crown and mace and whirling discus held aloft, 46
I wish to see Thee, LORD, as every day . . .
Once more in that familiar four-armed Form of Thine,
Appear, O Thousand-Armed, All-Bodied GOD !

The Blessed One spoke :
By My Grace, O Friend, this highest Form of Mine 47
Through My Yóga-Power has been shown to thee,—
Glory-wrought, cosmic, infinite, primeval,
Which as yet I have displayed to none but thee.

Not by Védas, sacrifices, sacred reading, 48
Gifts, nor works of merit nor fierce penance,
Am I to be thus seen in this humanity:
Foremost of Kurus, thou alone canst see.

मा ` व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोर ाद्दङ्ममेदम् ।
ठ ` भीः प्री ाः पुन
दे ` रूपमिदं प्रपश्य ॥ ९ ॥

उवाच
इत्यर्जुं ासुदे र ोक्त ।
रू दर्शया । भूयः ।
आश्वासयामा च भीतमेनं
भूत्वा पुनः सौ य पुर्महा । ॥ ५० ॥

अर्जुन
दृष्ट्वेदं मानुषं रूपं ौम्यं जनार्दन ।
इदानिं स्मि वृत्तः सचेताः तिं ग : ॥ ५ ॥

श्री । ाच——
सुदुर्दर्शमिदं नि ।
देवा अप्यस्य रू नि दर्शनकाङ्क्षि : ॥ ५२ ॥
ना वेदैर्न सा द ` चेज्य । ।
एवंविधो द्रष्टुं सि । ॥ ५३ ॥

Be not upset, and may thy glamour vanish 49
After seeing this My awful Terror-Form.
Passed safe through Fear, content in ind,
once ore now
Behold this long familiar Form of Mine.

Sanjaya said :
Then Kṛṣhṇa, having said these words to Arjun, [50
Let him perceive His Person, as before ;
His gentle, lovely Form resumed, the Master
Allowed His frightened Friend to breathe again.

Arjuna said :
Once more seeing, Janārdana, 51
this gentle human Form of Thine,
I have regained my composure
and have become myself again.

The Blessed One spoke:
Hard to behold is this My Form 52
which thou in Vision hast beheld.
The very Gods forever yearn
to see that Form, O Arjuna.

Not by Védas, nor penances, 53
nor charities, nor sacrifice
Am I to be seen in the way
that thou, O dearest friend, hast seen.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
।   द्रष्टुं च   त्त्वे   प्र ेष्टुं च परंतप ॥ ५४ ॥

मत्कर्म   न्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पा डव ॥ ५५ ॥

इति   श्वरूपदर्श   ोगो ना
ए ाद ेऽध्यायः ॥



But by whole-hearted self-surrender 54
My Devotee can ever thus
See ME, and know ME as I am,
and merge in ME, Parantapa.

He that works for ME, strives for ME, 55
unasking gives himself to M ,—
That guileless Friend of all that lives
soon comes to ME, O Pāṇḍava.

hapter the Eleventh, entitled
AT-ONE- E T THROUG T E VISI N OF T E C S IC Y,
ends here.

द्वादशोऽध्यायः

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं के योगवित्तमाः ॥ १ ॥

ाभगवानुवाच

मय ावेश्य ो मां नित्ययुक्ता पासते ।
श्रद्धया रयोपेता युक्त ा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपा ।
सर्व गमचिन्त्यं च कूटस्थ ध्रुवम् ॥ ३ ॥

सं यम्येन्द्रियग्रा समबुद्धयः ।
न्ति सर्वभूतहिते रताः ॥ ॥

ोऽधि र ामव्यक्तासक्त म् ।
व्य ा हि गतिर्दुः देहवद्भिरवाप्यते ॥ ५ ॥

CHAPT R T TW LFTH.

Arjuna said :

WHICH of At-One- ent know the most, 1
 they who thus in all Form reet THEE,
Thy Lovers, e'er at-One,—or they
 that seek th' Eternal UNDEFINED ?

The Blessed One replied :

They who, their minds infused in ME, 2
 adore, fore'er at-One in M ,
With Faith supreme endowed,—I deem
 these are the most at-One of all.

Yet they who worship th' Absolute, 3
 unnameable, unmanifest,
Pervading all, unthinkable,
 fixed e'er past chan e, im oveable,—

Their senses held in full control, 4
 their Will in Sameness poised all round,
Their J o y the good of all that lives,
 naught save MYS LF can They become.

But greater is the strain for them 5
 whose minds are bent on th' Absolute,
Yea, such a Goal is hard indeed
 for yet embodied an to reach.

ये सर्वाणि क णि यि संन्य य त्पराः ।
नन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

षामहं समुद्धर्ता मृत्युसंसारसा रात् ।
भवा न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ॥

मय्येव न आधत्स्व मयि बुद्धिं नि शय ।
निव यसि मय्ये अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्नोषि यि स्थिर ।
अभ्यासयोगेन तो मिच्छा धनंजय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
दर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योग श्रितः ।
सर्वकर्मफलत्यागं तः रु यतात्मवान् ॥ ११ ॥

While they who, bent on ME alone, 6
  renouncing all their deeds in ME,
And contemplating ME with mind
  At-One in ME alone, adore,—

For these, whose hearts are merged in M , 7
  Redeemer do I soon become,
And raise them from the bitter waves
  of this creation ruled by Death.

Keep thy mind fixed on ME alone, 8
  let thy Will sink in ME alone :
Thou shalt abide in ME alone
  hereafter,— this is utter sure.

But if thou canst not concentrate 9
  with steady mind on ME alone,
Then seek to reach ME by the Path
  of Effort, constant, weariless.

If precluded from such effort, 10
  yearn thou to work for Love of ME.
Doing deeds for My Sake only
  thou'lt grow into the Perfect Man.

If this in turn be not for thee, 11
  then, erging thy whole Self in ME,
Act, leaving all results to ME,
  Self- astery thy only prize.

श्रे ो हि ान भ्यासाज्ज्ञाना ानं ि शिष्यते ।
ध्यानात ागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेष्टा भूतानां मै : करुण एव च ।
निर्मे ो निरहं ार: दु: सु : क्ष ी ॥ १३ ॥

: स तं योगी तात्मा दृढनिश्च : ।
य्यर्पित नोबु र्यो मद्भ त: स मे प्रिय: ॥ १४ ॥

यस्मा ेद्विजते ो ो लो ोद्विजते च य: ।
ह मि भयोद्वेगै ो य: स च मे प्रिय: ॥ ५ ॥

अ पेक्ष: शुचिर्दक्ष उदासीनो गतव्यथ: ।
रम्भ परित्यागी यो मद्भक्त: स मे प्रिय: ॥१६॥

यो न हृष्यति न द्वेष्टि न शोचति न ाति ।
भाशुभपरित्यागी भक्ति ान्य: स मे प्रिय: ॥१ ॥

For Knowled e transcends [ere] Effort, 12
and [deeper] Pond'ring, [mere] Knowled e,
And selfless Action, [ere] Pond'ring,—
selfless Action ushers in PEACE.

¶ Hating none in all creation, 13
Friend of all, full of compassion,
Rid of 'I' and 'mine', forgiving,
poised alike in pain and pleasure,—

Perpetually content, at-One, 14
of steady purpose, Self-controlled,
His mind and Will intent on M ,
My Devotee is dear to M .

The Man from whom the world shrinks not, 15
who from the world in turn shrinks not,
In whom joy, anger, fear, no more
run riot,— He is dear to M .

Without ambition, skilful, pure, 1
at rest from worry, unconcerned,
Detached from all he undertakes,
My Devotee is dear to M .

Who exults not and laments not, 17
who desires not and hates not,
'Good luck' and 'ill' renounced alike—
yet full of Love—is dear to ME.

समः ा च ि त्रे च तथा मानाप ा योः ।
ितोष्णसुखदुः ेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी सं ष्टो येन ेनचित् ।
अनि ेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

ये तु ध र्यामृतमिदं यथोक्तं पर्यु ासे ।
श्रद्दधाना मत्परमा भक्तास्तेऽती मे प्रियाः ॥ २० ॥

इति भक्तियोगो ।
द्वादशोऽध्यायः ॥



Equally fair to friend and foe, 18
 equally poised in fame and shame,
Equally pleased with heat and cold
 and joy and pain, impersonal,—

Praise, blame, in equal silence faced, 19
 pleased come what may, without a 'home',
The man of Faith that wavers not,—
 and full of Love—is dear to ME.

But they who for the Nectar yearn 20
 of deathless Cosmic Law, here taught,—
Faith-whole, requiring naught save ME,
 past measure dear are they to ME.

Chapter the Twelfth, entitled

AT-ONE- ENT IN DEVOTION,

ends here.

त्रयोदशोऽध्यायः

अर्जुन ाच

प्रकृतिं पुरुषं चै क्षे ˙ क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ानं ज्ञेयं च केशव ॥

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एत ो वेत्ति ˙ प्रा : क्षे इति द्विदः ॥ १ ॥

क्षे ˙ चापि ां विद्धि सर्व ˋत्रेषु भारत ।

क्षे क्षेत्रज्ञयो ानं यत्तज्ज्ञानं मतं म ॥ २ ॥

तत्क्षेत्रं य यादृक् च यद्विकारि यतश्च यत् ।

स यो यत्प्रभावश्च त्समासेन मे शृणु ॥ ३ ॥

CHAPTER THE THIRTEENT .

Arjuna said :

OF Nature and [the Subject,] MAN,—
  or [Object-] Field and [SELF,] Field-Know'r,—
Of Knowledge and W h a t should be known,
  I fain would hear Thee speak, O Lord.*

The Blessed One said :

The 'Field', O Kuntī's son, is but — 1
  another term for this thy Form.†
The Being who [within] surveys
  is called Field-Know'r by them that know.

Know ME besides, O Bhārata, — 2
  as Arch-Field-Know'r in every 'Field'.
Who both Field-Knower Knows, and Field,
  has Knowledge true, thus I believe.

¶What this 'Field' is, what it is like, — 3
  how modified, and whence it is ;
Besides, what HE is, what His Pow'r,—
  hear thou from M in outline brief :

---

*This stanza may be regarded as an interpolation (Cf. VIII, 1, 2). It is usually not numbered with the rest. † In every sense, gross and subtle (xiii, 5, 6)

ऋषिभिर्बहुधा गी छन्दोभिर्विविधैः पृथक् ।
सूत्रपदैश्चैव हेतुमद्भिः सुनिश्चि : ॥ ४ ॥

हाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुः संघा श्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

अ ानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यमनहं ार एव च ।
जन्ममृत्युजराव्याधिदुः दोषानुदर्शनम् ॥ ८ ॥

सक्तिरनभिष्व : दारगृहादि ।
नित्यं च समचि त्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

(For seers have sung in many ways, 4
in several metres, all distinct,
and couched in Brahma-Sūtra words,
of faultless logic, well thought-out,—

The cosmic 'Creatures'* 'I-hood', Will, 5
the Base Unmanifest of all ,
The Senses ten, and Mind, the one,
and fivefold Object-Pasture too,)—

Desire, aversion, pleasure, pain,
the body-bundle, Mind and Will,
Such, in its chiefest aspects, is
thy 'Field,' in brief described for thee.

¶ Modesty and simple candour, 7
harmlessness, patience, uprightness ;
Sitting at the feet of Teachers,
purity, firmness, Self-control ;

True dispassion for sense-objects, 8
yea, selflessness *in mind* as well,
Clear perception of the evil
of birth, death, age, disease and pain ;

Detachment, freedom from excess 9
of care for son, or wife, or home,
And constant equipoise of mind,
whatever hap of fair or foul ;

* the Elements, Ether, Air, Fire, Water, Earth (*mahâ bhûtâni.*)

मयि चानन्ययोगेन भक्तिरव्यभि ारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

अध्या ननित्य ं त्त्व नार्थदर्श म् ।
एतज ानमिि प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

े ं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नु े ।
नादिमत्परं ब्र न त्त ासदुच्य े ॥ १२ ॥

सर्व : ाणिपादं ै ोऽ ि शिरोमुखम् ।
ै त: श्रुतिम ो े सर्वमावृत्य ति ि ॥ १३ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
ं र्वभृच्चै निर्गुणं गुणभोक्तृ च ॥ १४ ॥

हिरन्तश्च भू ानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च त् ॥ १५ ॥

For ME, through Union 'other'-less, 10
a Love that wanders not elsewhere ;

Resort to lonely spots, for lack
of solace in the 'world' of men ;

A constant hold on SELFHOOD true, 11
direct Intuition of the Truth
That others talk of : *this* I call
Knowledge—all else is ignorance.

The ONE worth knowing I'll declare, 12
by *knowing* Whom Man deathless grows,
Transcendent BRAHM that ne'er began,
that none can voice by 'yea' or 'nay'.

Everywhere THAT has Hands and Feet, 13
everywhere Eyes and Heads and Mouths,
Everywhere in the World THAT hears,
rounding All, THAT abides unchanged.

In all sense-pow'r That LIGHT shines through, 14
from all sense-shackles utter-free,
Detached from all, yet Prop of All,
past moods, tho' sensing every mood.

Within all creatures and without, 15
past motion, moving everywhere,
Subtle past grasp of sense or mind,
far-distant, though so *near*, is THAT.

भक्तं च भूतेषु विभ मिव च स्थितम् ।
भू भर्तृ च ज ग्रसिष्णु प्रभविष्णु ॥ १६ ॥

ज ोतिषामपि ज्ज्योि मसः परमुच्य ।
ा ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धि म् ॥ १७ ॥

इति क्षेत्रं था ानं यं चोक्तं समासतः ।
मद्भक्त एत ज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

प्रकृतिं रु चैव वि नादी उभावपि ।
कारांश्च गुणांश्चैव विद्धि प्रकृतिसं वान् ॥ १९ ॥

ार्य रण तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरु : सुखदुः ानां भोक्तृत्वे हेतुरुच्य ॥ २० ॥

पुरु : कृतिस ो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
ारणं गु सङ्गोऽ सदसद्योि जन्मसु ॥ २१ ॥

Within all selves unbroken SELF, 16
yet shrined in each as if apart,—
As All-Sustainer be THAT known,
All-Maker, All-Devourer too.

As LIGHT of lights is THAT proclaimed, 17
beyond the Darkness shining, fixed ;
Knowledge, its Object, 'Path' between
in ONE,—THAT rules in every Heart.

¶Thus have the 'Field', and Knowledge too, 18
and THAT Which should be known, been sketched
In outline brief,—My Devotee,
thus *knowing*, comes to My Estate.

¶Know that Nature and [real] MAN 19
are both alike beginningless,
And that modifications all,
and creature-moods,* from Nature spring.

For the rise of effect and cause, 20
Nature is held responsible,
While MAN is held responsible
for the sensing of joy and pain.

MAN, coupled with Nature, enjoys 21
the creature-moods that spring from Her.
Identification with these
for HIM breeds good and evil 'births.'

**guṇa* ,qualities.

उपद्र ानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरु : परः ॥ २२ ॥

य ए ं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा र्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख ेन योगेन कर्मयोगेन चापरे ॥ २४ ॥

अन्ये त्वेवमजानन्तः ुत्वाऽन्येभ्य पासते ।
तेऽपि चाति रन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

या त्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्त ि्द्धि भरतर्षभ ॥ २६ ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्य ि स पश्यति ॥ २७ ॥

Overseer and Allower, 22
Upholder, Enjoyer, High Lord
And SELF transcendent,—thus is styled
'in' this His Form the MAN BEYOND.

Whoso thus knows MAN, and Nature 23
together with Her Creature-Moods,
Though in every manner *living*,
that Man is never 'born' again.

¶Some perceive, in Meditation, 24
SELF by Self within themselves ;
Others come by Sānkhya-Yóga,
by Karma-Yóga others yet.

Some again, such Wisdom lacking, 25
adore, from others having heard.
These souls, on truth revealed intent,
shall also safely cross o'er Death.

¶Whate'er thing enters creature-life 26
in motionless or moving realms,
Rest thou assured, from coupling springs
'twixt FIELD-KNOW'R [SELF] and Object-Field.

¶The SAME within all creatures' Hearts, 27
their ever-standing LORD Supreme,
'Mid all destruction undestroyed,—
whoso thus sees, he *sees* indeed.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥२८॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २९ ॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३२ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

For, seeing on all sides the SAME — 28
O'erlord of All, that stands for aye,
He gives up slaying SELF by self
and thenceforth treads the Path Supreme.

And He that sees on every side — 29
all actions by His Nature done,
And His own SELF at utter Rest,
His Seeing is true SIGHT indeed.

When He sees all this motley show — 30
inherent in the ONE alone,
And from that ONE alone spread forth,
He reaches BRAHMA then and there.

Beginningless, attributeless, — 31
that SELF Supreme, that changes not,
Though 'incarnate', O Bhārata,
performs no act and reaps no stain.

As all-pervading Space remains — 32
for very subtleness unstained,
So, present in His Form throughout,
the SELF of Man incurs no stain.

Just as the one Sun sheds His light — 33
o'er this whole World, O Bhārata,
So does the One FIELD-KNOWER, MAN,
beam forth upon His total 'Field'.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षु ।।
भूतप्रकृतिमो ं ये विदुर्यानि ते परम् ।। ३४ ।।

इ क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥



They who with Wisdom-Eye thus see 34
what lies 'twixt 'Field' and KNOW'R of
'Field',
And how from creature-Nature SELF
is free,— they reach the Final Goal.

hapter the Thirteenth, entitled
AT- E- E T T ROUGH PERCEPTION F FIEL A FIELD- E ,
ends here.



तुर्दशोऽध्यायः

श्रीभग ानुवाच

रं ूयः प्र क्ष्यामि ानानां ानमुत्तमम्
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ।। १ ।।

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्े प्रलये न व्यथन्ति च ।। २ ।।

म ोनिर्महद्ब्रह्म स्मिन् गर्भं दधाम्यहम् ।
संभ : स भू ानां त ो भवति भार ।। ३ ।।

सर्वयोनिषु कौन्तेय मू यः संभ न्ि याः ।
ासां हद्योनिरहं ीजप्रदः पिता ।। ४ ।।

CHAPTER THE FOURTEENTH.

The Blessed One said :

SHALL once more the GNOSIS tell, 1
of every Science Goal Supreme,
Which having *known*, the Sages all
passed 'hence', and reached the Perfect State.

Once in this GNOSIS refuged safe, 2
Their Lives throughout attuned to Mine,
They are not 'born' at Æon's Dawn
nor by World's Doom are They disturbed.

Vast Brahm* to ME is but a Womb 3
in which I shed the Cosmic Seed.
The life of every thing create
arises thence, O Bhārata.

And in all wombs, O Kuntī's son, 4
whatever bodies are conceived,
This Brahma Vast their true Womb is,
their Seed-bestowing FATHER, I.

---

* The Unmanifest Root of things of viii, 17-19 : si ply another name for *prakṛti* or Nature (See xiii, and further.)

सत्त्वं रजस्तम इति गु ाः प्रकृतिसंभ ाः ।
निं ध्नन्ति महा हो देहे देहिनमव्ययम् ॥ ५ ॥

तत्र त्त्वं नि लत ात् प्रका क ना म् ।
सुखसंगेन ध्नाि ानसंगेन चा घ ॥ ६ ॥

रजो रागात कं वि तृष्णाऽऽसंगसमुद्भवम् ।
तन्नि ध्नाि कौन्तेय संगेन देहिनम् ॥ ७ ॥

स्त विद्धि मोहनं वेदेहि म् ।
प्रमादा निद्राभि ि ध्नाि भारत ॥ ८ ॥

त्वं सुखे संजयि रजः णि ारत ।
ान ावृत्य तमः प्रमादे त्युत ॥ ९ ॥

¶ *Sattva, Rajas, Tamas,**—such are 5
the Moods which Nature e'er displays.
Within the body they bind fast
the changeless SELF enshrined therein.

Of these, *Sattva*, devoid of stain, 6
illuminative, healthy Mood,
Binds Man through love of happiness
and love of knowledge, Sinless One.

Rajas, know thou, consists of stain, 7
from union with desire brought forth.
Through love of action, Pṛthā's son,
it binds the Man enshrined in form.

Tamas, dark brood of Ignorance, 8
befogs all souls that body wear,
And binds the Man through link set up
with heedlessness and sloth and sleep.

Sattva binds Man to happiness, 9
Rajas to act, O Pṛthā's son,
While *Tamas*, clouding consciousness,
links up the Man with senselessness.

---

*Purity, Stain, Darkness. For the sake of clearness, we have generally used the Sk. terms, with the derived adjectives *sâttvic*, *râjasic*, *tâmasic*. See also xvii ; and xviii, 19-40.

रजस्तम ाभिभूय ं भ ि ार ।
रजः सत्त्वं तमश्चै तमः स ं रजस्तथा ॥ १० ॥

सर्वद्वारे देहेऽस्मिन्प्रकाश उपजाय े ।
ानं दा दा विद्याद्विवृद्धं सत्वमित्युत ॥ ११ ॥

ोभः वृत्तिरारम्भः कर्मणाम मः पृहा ।
र स्ये ानि जायन े ि वृद्धे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्ति प्र दो ोह एव च ।
मस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
दो विदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जा े ।
त ा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

¶Whichever Mood preponderates 10
above the two remaining ones,
Is thus set free to operate
within the creature, Bhārata.*

When of this body all the gates 11
are lit up by the rising sun
Of Knowledge, then may'st thou be sure
that *Sattva* has the upper hand.

Greed, enterprise and going forth, 12
yearning and restless discontent
are signs of the ascendancy
of *Rajas*, best of Bharatas.

Lack of knowledge and enterprise, 1
heedlessness and inert stupor,
O best of Kurus thou, arise
when *Tamas* rules supreme in man.

If from this body man fares forth 14
while *sāttvic* Mood preponderates,
He rises to those stainless Worlds
where they who know the Highest, dwell.

In *Rajas* dying, he is born 15
'mong people fast to actions bound,
While, passing forth in darkest Mood,
he goes to birth in senseless wombs.

**Lit.* '*sattva*, preponderating over *R* and *T*, beco es ani-fest; likewise *R* over *S* and *T*, *T* over *S* and *R*.'

कर्मणः सुकृतस्याहुः ात्वि ं नि ि ं म् ।
रजसस्तु फलं दुःखमज्ञानं : फलम् ॥ १६ ॥

त्स्संजाय ानं रजसो लोभ ए ।
ादमोहौ तमसो भवतोऽज्ञान च ॥ १ ॥

ऊर्ध्वं न्ति सत्त्व था मध ति नि राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १८

नान्यं गुणेभ्यः क ं रं यदा द्रष्टाऽ पश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ।

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
मृत्युजरादुःखैर्विमुक्तोऽमृत श्नु ॥ २० ॥

अर्जुन
कैर्लिङ्गैस्त्रीन् गु ानेतानती ो भवति प्रभो ।
किमाचारः चैतांस्त्रीन् गुणानति ॥ २१

Of a good action it is said 16
the 'fruit' is *sāttvic*, void of stain;
While *Rajas* yields as fruit grim pain,
and *Tamas*, sheer unconsciousness.

From *Sattva* rises knowledge bright, 17
from *Rajas*, greed of gain is born;
From *Tamas*, stupor, heedlessness,
and even loss of consciousness.

The *sāttvic* upwards wend their way, 18
the *rājasic* remain between.
The *Tāmasic*, caught in the trend
of Nature's nether Mood, sink down.

¶When He that *sees* at last perceives 19
no agent save these Nature-Moods,
And knows the ONE beneath them all,
to My condition He attains.

The Form-enshrined who goes beyond 20
these three co-partners of all Form,
From woes of birth, death, age, set free,
quaffs here the cup of deathless Life.

Arjuna said:

What are, O Lord, the marks of Him 21
who has transcended these three Moods?
What His behaviour? How comes He
to raise Hi self above these three.

श्रीभगवानुवाच---

ं च प्रवृत्तिं च मोहमेव च पा व ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि । ·ति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विचाल्य ।
गु । वर्तन्त इत्ये योऽवति ति नेङ्ग ॥ २३ ॥

समदुःखसु : : समलो ऽश्मकाञ्चनः ।
तुल्यप्रियाप्रि ो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्य तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मां योऽव्यभिचारेण भक्तियोगेन वते ।
गुणान्समतीत्यैतान् भूयाय कल्पते ॥ २६ ॥

The Blessed One replied:

Illumination, act-impulse, 22
yea, even darkness,—none of these
Does He dislike when cast o'er HIM,
or long for when it goes away.

Who dwells as Witness unconcerned 23
whom Creature-Moods no more can sway,
Aloof in Poise, unmoved by aught,
since " 't is but Nature's Moods that play;"—

The SAME in pain and joy, S LF-based; 4
clod, nugget, stone, the SAME to him;
To things or loved or unloved, *fair*;
poised, blame as lief as praise to Him;—

With equal heart in fame and shame, 25
with equal mind to friend and foe,
Detached from all He undertakes,—
"*Past Moods Arisen*," He is called.

And whoso gladly bears My Yoke
of partless Love, that knows none *else*,
Past these three Moods arising, free,
is fatally transformed to BRAHM.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

इति **गुणत्रयविभागयोगो** नाम
चतुर्दशोऽध्यायः ॥



For in My Heart is BRAHMA shrined, 27
the Deathless and Unchanging ONE ;
There, too, Eternal Right, and J o y
that knows no cause outside Itself.

hapter the Fourteenth, entitled

T- NE- ENT BY ISJUNCTION FRO THE T REE O S,

ends here.

ञ्चदशोऽध्यायः

श्रीभगवानुवा --

ऊर्ध्वमूलमधःशाखमश्वर ं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं ेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतार स्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि

कर्मानु न्धीनि मनुष्यलोके ॥ २ ॥

रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-

मसङ्गशस्त्रेण दृढेन ि र ा ॥ ३ ॥

ततः पदं त्परिमार्गितव्यं

यस्मिन् गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

य : प्रवृत्तिः सृता पुराणी ॥ ४ ॥

CHAPTER THE FIFTEENTH.

The Blessed One spoke on:

ROOT up, with branches downward spread, 1
this changeless World-Tree stands, they say;
Its leaves, the myriad Rhythms [of Life,]—
whoso knows *this* is Véda-Know'r.

Both upwards and downwards its branches 2
spread out,
By Nature's Moods fed, sprouting sense-objects
forth;
While other roots, feeling their way down to
Earth,
Are made fast to action in Man's World out here.

Not *thus* is its Form to be seen from this world 3
Its End, its Beginning, its Main-Root are hid.
These overgrown nether-roots, clinging below,
With sword of unswerving detachment once cut,—

Then at last is the P a t h to be trodden, 4
which leads
To that State, which attained, one 'returns'
not again.
"Yea, I, too, make My Way to that Primeval MAN
Out of Whom the Great Forthstreaming
streamed forth of yore."

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
न्द्वैर्विमु : सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न द्भासय सूर्यो न शाङ्को न पावकः ।
यद्गर ा न निवर्तन्ते म परमं मम ॥ ६ ॥

ममैवां ो जीवलोके जी भू : सना नः ।
नः ष्ठानीन्द्रियाणि प्र ि ानि कर्ष ॥ ॥

शरीरं यदवा ोति य ाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि याति वायुर्गन्धा ाशयात् ॥ ८ ॥

श्रो चक्षुः स्पर्शनं च रस ाणमेव च ।
ि ाय मन ायं विषयानुपसे ते ॥ ९ ॥

Past error and pride, viscous mind-stains 5
washed out,
At-One with ALL-SELF, all heart's longings
turned back,
Set free from all 'pairs' such as pleasure and pain,
They come, glamour-proof, to that STATE
beyond change.

That STATE to light it needs no sun; 6
no moon shines there, nor fire burns.
Once they've come *there*, they ne'er 'return'.
That is My HOME beyond this All.

¶A Ray of ME in Life-Sphere [pure,]* 7
transformed to deathless Life-Spark there,
Draws round it mind, and senses five,
of [outer] Nature denizens.

Whene'er this Lord a form invades, 8
whene'er He wings His flight therefrom,
He grasps and carries these with Him,
as Wind wafts scents from where they lurk.

Well-masked in hearing, sight and touch, 9
well- asked in taste and smell-sense too,
Yea, masked in *mind*, He sallies forth
in pursuit of what makes Him feel.

* The 'underlying Nature' (*parā prakṛti*) of vii, 5, 6.

त ा न्तं स्थितं वापि भुञ्जानं वा गुणानि म् ।
विमूढा नानुपश्यन्ति पश्यन्ति ानचक्षुषः ॥ १ ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात न्य स्थि म् ।
य न्तोऽप्य तात्मानो नैनं पश्यन्त्यचेतसः ॥ १ ॥

यदादित्यग ं तेजो जगद्भा यतेऽ लम् ।
य न्द्रमसि य ा ै तत्तेजो विद्धि ा म् ॥ १२ ॥

गामा श्य च भूतानि धार ाम्यहमोज ा ।
पुष्णामि चौ धीः सर्वाः सोमो भूत्वा रसात ः ॥

अहं ैश्वानरो भूत्वा प्राणिनां देहमाश्रि ः ।
प्राणापानसमायु ः पचा य ं चतुर्विधम् ॥ १ ॥

स ि चाहं हृदि ंनिवि ो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।

Or taking flight, or perched within, 10
or revelling, one with Nature's Moods,
World-glamour's victims see Him not:
the Wisdom-Eyed* perceive Him well.

Yógīs as well, who strive amain, 11
see Him enshrined within themselves;
While they whose Will† is not yet born,
strive as they may, perceive Him not.

¶The light that, streaming from the Sun, 12
lights up this Solar World entire,
What shines in moon, and what in fire,
that light is of My Light, know thou.

I, filling this whole Earth, support 1
all creatrues by My Vital Pow'r.
Transmuted into juicy sap,
't is I that nourish every plant.

Into digestive fire transformed, 14
within all living bodies lodged,
With 'on-breath' and with 'off-breath' yoked,
't is I, digest the fourfold food.

And in the hearts of all I dwell, deep-seated. 15
From ME retention, assent and rejection.

---

* They in whom *buddhi* is fully developed (ii, 11, 13, 16 etc., 39, 46, 69.) † again *buddhi*, in its other aspect (see *Gospel of Life*).

वेदैश्च सर्वैरहमेव ेद्यो
ेदान्त द्वेदविदेव चाहम् ॥ १५ ॥

ा मौ पुरुषौ लोके क्षर ाक्षर एव च ।
क्षरः ाणि भू ानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

त्तम पुरु स्त न्यः परमात्मेत्युदाहृ ः ।
ो ो त्रयमाविश्य बिभर्त्यव्यय ईश्वरः १७ ॥

ात रमती ोऽहमक्षरादपि चोत्त ः ।
अतोऽस्मि लोके दे च प्रथि : पुरुषोत्त : ॥ १८ ॥

यो मामेवमसंमूढो जानाा पुरु ोत्तमम् ।
स सर्वा द्भजति ां सर्वभा ेन ारत ॥ १९ ॥

'T is I the ONE THING aimed at in all Scriptures :
Both Know'r and Ender of all 'Scripture', I.

¶Man forms two 'men' in [twofold] world, 16
the waning and th' unwaning One.
The waning holds all elements‡ ;
'Rock-Seated' is th' Unwaning called.

But truest MAN is other yet,— 17
proclaimed as SELF Supreme is HE,—
Who, through this Triple World infused,
unchanging Lord, upholds it all.

Since I transcend the 'man' that wanes, 18
and AM beyond th' Unwaning, too,
Therefore the World and Scripture both
give ME the Name of MAN SUPREM .

Whoso, all glamour shaken off, 19
perceives M thus as MAN SUPREME,—
All-Knower He,— e'er worships ME
with His whole Being, Bhārata.

---

* i. e. the 'Life-World' (XV,7) and the 'world of change' (*jagat*). The latter in turn is twofold, gross and subtle; and thus we have the 'Triple World' of the next verse.
‡or 'all creatures'. All this has a double sense, individual *and* cosmic.

इति गुह्यतमं शास्त्रं दमु ं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान् यात् त्य भारत ॥ २० ॥

ति **पुरुषोत्तमयोगो** नाम
पञ्चदशोऽध्यायः ॥



Thus is this Teaching, most arcane, 20
revealed by ME, O Sinless One.
Illumined, He that understands :
what He came here to do, is *done*.

hapter the Fifteenth, entitled

AT-O E- E T IN T E AN S P E E.

ends here.

षोडशोऽध्य :

श्रीभगवानुवाच——

भयं सत्त्व शुद्धिर्ज्ञानयोगव्य स्थिति: ।
दानं दमश्च यज्ञश्च स्वाध्याय प ा म् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त ाग: शान्तिरपै नम् ।
दया भू ष्वलोलुप्त्वं मार्दवं ीरचापलम् ॥ २ ॥

: क्षमा धृति: शौचमद्रोहो नाि ानिता ।
भ न्ति पदं दैवीमभिजा स्य भारत ॥ ३ ॥

दम्भो दर्पोऽि मानश्च क्रो : पारुष्यमेव च ।
अज्ञानं चाभिजा पार्थ संपदमासुरीम् ॥ ४ ॥

दैवी संपद्विमो ाय नि न्धा ासुरी म ।
शुच: संपदं दैवी भि ा ोऽसि पा ॥ ५ ॥

CHAPTER THE SIXT ENTH.

The Blessed One spoke on :

HEART'S purity, all fear cast out, 1
a steadfast Quest of Mystic Truth,
Gift, sacrifice and Self-control,
uprightness, penance, sacred lore,

Truth, harmlessness, and temper sweet, 2
detachment, hate of slander, peace,
Compassion for all lives, lust dead,
steadfastness, meekness, modesty,

Clean living, valour, patience, Will, 3
a guileless heart, and no conceit,*—
O Bhārata, belong to him
who comes to birth with gifts divine.

¶Hypocrisy, pride, arrogance, 4
wrath, cruelty and ignorance,
Belong, O Friend, to him who comes
to birth with 'gifts' demoniac.

The gifts divine, 't is held, prepare 5
for Freedom: the others faster bind.
Grieve not, for surely thou hast been,
O Pārtha, born with gifts divine.

* *Sci.* of one's virtues.

भूत गौं लोकेऽस्मि न्दैव आसुर एव च ।
ा विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

त्तिं च निवृत्तिं च जना न विदुरासुराः ।
शौचं नापि चाचारो न स　　　विद्यते ॥ ७ ॥

त मप्रतिष्ठं　जगदाहुरनीश्वरम् ।
परस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

तां दृष्टिम　भ्य　ष्टात्मानोऽल्पबुद्धयः ।
भवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

ममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
हाद्गृ ीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

न्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
ोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

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†

¶In this world two 'creations' strive :— 6
angelic hosts and hellish pow'rs.
The former have been told at length :
of the other kind now hear me speak.

Whence man springs forth, where he returns, 7
demoniac people never know ;
Nor cleanliness, nor decency
nor truth is to be found in them.

"A truthless, baseless, godless *thing*, 8
such is the world," these people say,
"Of coupled contraries brought forth,
the child of cosmic lust—what else?"

This view their base, cut off from SELF, 9
their Soul* an undeveloped germ,
These men of gruesome deeds are born
as foes on world-destruction bent.

In form of quenchless longing† sheathed, 10
at-one with fraud, conceit and lust,
Through glamour grasping lies for truth,
they strive, upheld by vows impure.

Engrossed with boundless plans, stretched far 11
ahead . . . but soon cut short by death,
Aspiring but to sate desire,
"That is the main thing", they are sure.

* *buddhi*, the Spiritual Soul.
† The 'desire-body.'

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ˆ न्ते । भोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

इदमद्य मया लब्धमि ˙ प्राप्स्ये मनोरथम् ।
दमस्तीद पि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बल ान् सु ी ॥ १४ ॥

आ ोऽभिजनवानस्मि ोऽन्योऽ सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्ये इत्य ानविमोहिताः ॥ १५ ॥

अ चित्ता भ्रान्ता मोहजालसमावृ ाः ।
प्र : ाम ोगेषु तन्ति नरकेऽशुचौ ॥ १६ ॥

आत्म भा ाः स्तब्धा धनमान दान्विताः ।
जन्ते ैस्ते दम्भेनाविधिपूर्वकम् ॥ १ ॥

Fast tethered by a hundred thongs 12
of hope, by lust and wrath enslaved,
They strive to glut their heartless greed,
amassing wealth by lawless means.

"See what I have to-day secured! 13
Hear what I've set my mind on next!
Already so much wealth is mine;
so much more shall some day be mine.

"This rival has been slain by me, . . . 14
those others soon will share his fate.
A king am I—I please myself,
I am successful, happy, strong!

"Well-born am I, and wealthy too,— 15
who else is there to match with me?
I'll sacrifice, give gifts, rejoice!"
By nescience thus in glamour held,

Their minds awhirl with countless thoughts, 16
'neath World-Illusion's net caught fast,
By sensual pleasures held in thrall,
they fall into a hell impure.

Puffed up with self-praise, obstinate, 17
to money, pride, excitement, vowed,
They sacrifice in naught but *name*,
for show, in scorn of Ancient Law.

अहंकारं बलं दर्पं कामं ोधं च संश्रिताः ।
ामात परदेहे प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

ानहं ि : क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

आसुरीं योनिमाप ा मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

त्रि धं नरकस्येदं ारं नाशनमात्मनः ।
कामः ोध था ोभ स्मादेत यं त्यजेत् ॥ २१ ॥

एै ि : कौन्तेय तमोद्वारै भिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

: विधिमुत्सृज्य र्तते कामकार : ।
न सिद्धिमवाप्नो न सु न परां गतिम् ॥ २३ ॥

At-one with selfishness, brute force, 18
and arrogance and lust and wrath,
In other forms, as in their own,
these evil-minded men hate ME.

These haters, evil, pitiless, 19
most vile of men in all My worlds,
I constantly hurl back again
to birth in other godless wombs.

Thus in surroundings godless born, 20
life after life in stupor whelmed,
Unless e'en *they* somehow find ME,
the worst of fates is theirs at last.

Threefold the gate of that dread hell 21
in which the lost soul is destroyed:
Lust, anger, and the greed of gain.
Therefore let man avoid these three.

Kauntéya, from this triple Gate 22
of Darkness making his escape,
Man first does what is best for him;
and, after, seeks the Final Goal.

¶Who, scorning word of Holy Writ, 23
will live as selfish fancy bids,
Secures nor true success, nor joy,
still less the final Goal of MAN.

स्माच्छा ं प्र ाणं ते कार्याकार्यव्यवस्थितौ ।
ˆ त्वा शास्त्र धानोक्तं कर्म ˆमिहार्हसि ॥ २४ ॥

ति दैवासुर ंपद्विभागयोगो ना
षोडशो ध्यायः ॥



Let Scripture, then, decide for thee 24
what should be done or left undone.
What Holy Writ ordains once known,
do thou engage in action here.

hapter the ixteenth, entitled,

T E GODLY AN E IAC UALITIES,

ends here.

सप्तदशोऽध्य :

र्जुन ाच

ेशास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्वि ाः ।
ेषां निष्ठा का ष्ण त्व माहो रजस्त : ॥ १ ॥

ीभगवानुवाच

त्रिविधा भवति ा देहिनां सा भा ा ।
ात्त्विकी राज ी चै तामसी चेति ां शृणु ॥ २ ॥

सत्त्वानुरूपा र्वस्य श्रद्धा वति ार ।
द्धामयोऽयं पुरु ो यो यच्छ्रद्धः स ए सः ॥ ३ ॥

यजन्ते ात्त्विका देवान् यक्षरक्षांसि राज ाः ।
प्रेतान्भूतगणां ान्ये यजन्ते तामसा जनाः ॥ ४ ॥

अ विहि घोरं प्यन्ते ये पो जनाः ।
दम्भाहंकारसंयु ाः कामरागबलान्वि ाः ॥ ५ ॥

CHAPTER THE SEVENTEENTH.

Arjuna said:

THEY who, discarding Scripture-Law, 1
with heart of faith make sacrifice,—
What is their state, O Kṛṣhṇa, say,
pure *Sattva*, *Rajas*, *Tamas* dark?

The Blessed One replied:

Threefold in kind is such a faith 2
in man incarnate, nature-sprung:
Pure, *Rajas*-stained, and *tāmasic*—
lend ear while I descant thereon.

The faith of every man depends 3
on what he feels himself to be.
Faith-wrought is man, O Bhārata,—
whate'er his faith, the same is he.

The *sāttvic* worship Powers Bright, 4
the *Rajas*-tainted, fiends and jinns,
While earth-bound ghosts and ghoulish hosts
are 'gods' to suit the *tāmasic*.

¶The men who take to penance dire 5
which Scripture never did ordain,
By strength of lust and passion spurred,
at-one with selfishness and pride,

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भर्वा प्रियः ।
यज्ञस्तपस्तथा दानं षां भेदमिमं शृणु ॥ ७ ॥

आयुःसत्त्वबलारोग्य-
सुखप्रीतिविवर्धनाः ।
र ाः स्निग्धाः स्थिरा हृद्या
आहाराः सात्त्विकप्रियाः ॥ ८ ॥

ट्वम्ललवणात्युष्णतीक्ष्णरू विदाहिनः ।
आहारा राजसस्येष्टा दुः शो ामयप्रदाः ॥ ९ ॥

यातया गतरसं पूति पर्युि च यत् ।
उच्छिष्टमपि चामेध्यं ोजनं तामसप्रियम् ॥ १० ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः माधाय स सात्त्विकः ॥ ११ ॥

Tormenting in their senselessness 6
the host of 'lives' within their frame,
And ME, in body's core enshrined,—
ungodly their resolve, know thou.

¶The food, in turn, preferred by each 7
is in its nature triple too ;
Likewise gift, penance, sacrifice,
To this division listen now.

Such foods as foster length of days, 8
pure life, sane pleasure, gladness, health,
Sustaining, cooling, savoury,
delightful,—these the *sāttvic* love.

All bitter, salty, heating, sour, 9
astringent, pungent, burning foods,
That bring [at end] pain, sickness, grief,—
the slaves of *Rajas* crave for these.

Things stale, of flavour long-since fled, 10
food 'high', or 'to a cinder' done,
And leavings,—yea, polluted food,—
a *tāmasic* taste welcomes these.

¶The Law-abiding Sacrifice 11
of men who covet no reward,
Mind-whole in World's Truth,—"Sacrifice
is due,"—is *sāttvic* Sacrifice.

अभिसंधाय फलं द्म ार्थमपि चैव यत् ।
इज्यते भर ` ' यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृ ' मन्त्रहीनमदक्षिणम् ।
ाविरहितं य ' तामसं परिचक्षते ॥ १ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिं । च शारीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं । यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

। परया ' तु त्रिविधं रैः ।
ाकाङ्क्षिभिर्युक्तैः ात्त्विकं परिच ` ॥ १७ ॥

But that which ai s at some reward, 12
or has no motive save display,—
O best of Bharatas, be sure,
that rite of *Rajas* bears the stamp.

The lawless sacrifice, that's stripped 1
of food-dole, sacred chant and gift,
And stripped of faith as well,—O Friend,
is rightly labelled '*tāmasic*'.

Gods, teachers, twice-born men, the wise— 14
homage to these ; life straight and clean ;
Continence, har lessness as well :—
the *body's* penance these are called.

Such speech as may no passion stir, 15
speech true, with loving counsel frau ht ;
The reading, too, of holy Books,—
of *speech* this is fit penance deemed.

weet peace and loveliness of mind, 16
restraint of ton ue and thought-control,
Heart's purity,—these are, O Friend,
[by sa es] *mental* penance called.

This triple penance, if performed 17
by en with utter Faith endowed,
At-One, expectin naught for self,—
as *sāttvic Penance* is proclaimed.

ारमा पूजार्थं पो दम्भेन चैव यत् ।
` ` दिह् प्रो ˙ राज ˙ चलमध्रुवम् ॥ १८ ॥

मूढग्राहेणात्मनो यत् पी या क्रियते तपः ।
पर ोत्सादनार्थं ा तत्ता समुदा म् ॥ १९ ॥

दातव्यमिति यद्दानं दीय`ऽनुपकारिणे ।
देशे ` च पात्रे च तद्दानं ात्त्वि˙ स्मृतम् ॥२०॥

त्तु प्रत्युपकारार्थं मुद्दिश्य ा पुनः ।
दीयते च परि ˙ द्दानं राजसं स्मृतम् ॥ २१ ॥

अदे ाले यद्दानमपात्रेभ्‍ दीयते ।
सत्कृत ातं तत्ताम दाहृतम् ॥ २२ ॥

ओं तत्सदि निर्देशो णस्त्रिविधः ः ।
णास्ते वेद ा विहि ाः रा ॥ २ ॥

All 'penance' done for show, for sake 18
of welcome, honor, worship sought,—
Is 'here' alone, unsound, short-lived,
and hence entitled '*rājasic*'.

Penance, of aberration sprung, 19
which takes self-torture as its means ;
And pain, to crush another borne,—
such 'penance' is called *tāmasic*.

A gift to who cannot return, 20
and yet deserves,—in ti e and place,
With thought "T'is due" for motive pow'r,
goes by the name of *sāttvic* Gift.

But that which calls for due return, 21
or has for aim some gain to self,
Or rids of troublesome requests,—
as '*râjasic*' that gift is known.

Gifts out of time and place, on such 22
as are not fit, [by fools] bestowed,—
Without good grace, or with contempt,
gifts '*tāmasic*' are these declared.

¶'OM TAT SAT'—This is handed down 23
as triple Word denoting BRAHM.
Brāhmaṇas, Vedas, sacred Rites
by This were all ordained of yore.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधाने : ततं ब्रह्मवादिनाम् ॥ २४ ॥

तदित्यनभि धाय लं तपः ि ाः ।
दानक्रियाश्च वि धाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

सद्भावे साधुभावे च सदि तत्प्रयुज्यते ।
शस्ते कर्मणि था सच्छब्दः पार्थ युज्यते ॥ २६ ॥

तपसि दाने च रि तिः सदि चोच्यते ।
दर्थीयं सदित्येवाभि ीयते ॥ २७ ॥

श्रद्धया दत्तं प प्तं च यत् ।
असदित्युच्य पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

इति श्रद्धात्रयवि ा ो नाम
द ोऽध्यायः ॥

Therefore while uttering 'OM' all deeds 24
of penance, sacrifice and gift—
Ordained by Scripture—at all times
are done by them that teach of BRAHM.

While uttering 'TAT', all gain forsworn, 25
penance, and sacrificial deeds,
And various deeds of pious gift,
are done by them that Freedom crave.

For what is true and what is good, 26
the one word 'SAT' if fitly used;
This syllable applies as well,
O Pārtha, to a worthy deed.

A steadfast life of Sacrifice 27
and Gift, and Penance, too, is 'SAT';
And every deed with such an aim
is also fitly labelled 'SAT'.

All sacrifice, gift, penance—yea, 28
whatever deed, with Faith left out,
That deed, O, Friend, is called '*asat*':
it IS NOT, either 'there' or 'here'.

hapter the ev te th, entitled

T E ISTI CTI OF THE THREE I S F FAIT ETC.,

ends here.

अष्टादशोऽध्या :

र्जुन उ ाच

संन्यासस्य हा ाहो तत्त्वा च्छामि ेदितुम् ।
ागस्य च हृषीकेश पृ ेशिनिषूदन ॥ १ ॥

श्रीभग ानुवाच

काम्यानां र्मणां न्या संन ास यो विदुः ।
फलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्ये कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भर त्त ।
ागो हि पुरुषव्या ि िधः संप्र ीि : ॥ ४ ॥

CHAPTER THE EIGHTEENTH.

Arjuna said:

FAIN would I, Long-Armed MASTER mine, 1
about '*sannyāsa*' know the truth,
Of '*tyāga*' too, O Lord of Sense—
considered as two things apart*.

The Blessed One spoke:

To cease *from* deeds desire-stained 2
by thinkers is '*sannyāsa*' called;
While clear-eyed Men by '*tyāga*' mean
renouncing gain *in* all one's deeds.

One class of subtle minds suggests 3
that *action*, as impure, be shunned,
While others say: 'Let none shun deeds
of Penance, Gift and Sacrifice.'

Now hear My settled Views about 4
this '*tyāga*'§, best of Bharatas.
Tyāga, thou tiger among men,
as being of three kinds is sung.

---

* The Master's *own* reply, in verses 4-12, absolutely overlooks this clause, and takes *sannyāsa* and *tyāga* as synony s, merely distinguishing between true *sannyāsa* or *tyāga*, *i. e.*, heart-renunciation *in* action, and false *sannyāsa* or *tyāga*, *i.e.*, the giving up *of* action. Both roots, '*sam-ni -as*' and '*tyaj*, mean 'to give up, throw up, renounce'. They are used as synonyms in verses 7 and 12. § or *sannyāsa*.

यज्ञदानतपः   त्याज्यं ार्यमेव तु ।
यज्ञो दानं तप व पा नानि मनीि णाम् ॥ ५ ॥

ए ान्यपि तु कर्माणि   क्त्वा फलानि च ।
कर्तव्यानीि   पार्थ नि   म मुत्तमम् ॥ ६ ॥

नियत तु संन्यासः कर्मणो नोपपद्यते ।
ोहात्त य परित्यागस्तामसः परिकीर्ि तः ॥   ॥

दुः मित्येव यत्कर्म य   यात्त्यजेत् ।
  कृत्वा राजसं त्या नैव ागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत्क नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

न द्वेष्ट्यकुशलं कर्म   ानुषज्जते ।
त्यागी सत्त्वसमावि मेधावी ि शयः ॥ १० ॥

Deeds of Gift, Penance, Sacrifice, 5
are *wanted*, hence must not be dropped.
Gift, Penance, Sacrifice, alone
can make those subtle thinkers† pure.

But e'en *such* acts, for this, must be 6
impersonally done, all gain
Renounced. O Pārtha, here thou hast
My sure conviction, past recall.

One's bounden duty to 'renounce' 7
is step that naught can justify.
Such '*tyāga*' counts as *tāmasic*,
to mental aberration due.

Whoso, with thought, "How painful, this!" 8
from fear of strain gives up a deed,
Makes but a '*tyāga*' passion-stained,
and cannot reap true *Tyāga's* fruit‡.

But whoso, thinking, "It is due",
takes up what Duty bids him do,
Impersonal, unmoved by gain,—
as *sāttvic* is his *Tyāga* known.

The true Renouncer, *Sattva-* erged, 10
of Insight deep, all doubt-knots cut,
Has no contempt for humble tasks,
while lofty Duties bind Him not.

† of verse 3. ‡ Final PEACE (xii, 12) "The labou r is worthy of his hire."

न हि देहभृता शक्यं त्यक्तुं कर्मा यशेष : ।
यस्तु ॅफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनि मि ं मिश्रं च त्रिविधं कर्मण: फलम् ।
भ ागिनां प्रे न तु ंन्यासिनां चित् ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये ‌ न्ते प्रोक्तानि ि द्धये सर्वक ॅणाम् ॥ १३ ॥

अधिष्ठानं तथा ा करणं च पृथग्वि म् ।
वि धाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्या यं वा विपरी ं वा पञ्चैते स्य हे : ॥ १५ ॥

ं सति कर्तारमात्मानं केवलं तु यः ।
श्यत्य तबुद्धित ा स पश्यति दुर्मतिः ॥ १६ ॥

It cannot be that Man in form 11
should altogether cease from act:
Whoso renounces action's fruit,
a true Renouncer He is called.

Unwelco e, welcome, mixed as well, 12
the threefold fruit of deeds awaits,
Hereafter, unrenouncing souls,
but never Them that have renounced.

¶Learn thou from Me, O long-armed Friend, 13
the following factors five, to which
The findings of Perception true
ascribe the birth of every deed:—

The Fulcrum*; next, the 'agent', [mind]; 14
the body-tool with parts diverse;
Exertion§ in its various modes;
and Destiny§, the fifth of all.

Whatever act man undertakes, 15
with body, or with speech or mind,—
No matter whether right or wrong,—
these five alone its factors are.

This being so, whatever man, 16
fro lack of Insight‡ to perceive,
As active pow'r the LONE SELF sees,—
O Friend, that dullard *fails to see.*

* The seat of control, *buddhi* (See GOSPEL OF LIFE.)
§ The cumulative result of all previous exertion.
‡ *buddhi* in its other aspect. See (G. of L.)

ना ो भावो बुद्धिर्य न लिप्यते ।
हँ ापि इमाँल्लोका हन्ि न नि ध्य ॥ १ ॥

ानं परि ा ा त्रिविधा चोदना ।
करणं र्तेति ि विधः र्म हः ॥ १८ ॥

ानं र्म च कर्ता च त्रिधैव गुणभेदतः ।
ोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

स भू येनैकं भाव व्ययमीक्षते ।
ि भक्तं विभक्ते तज्ज्ञानं ि द्धि ात्ि म् ॥ २० ॥

पृथक न यज ानं नानाभा ान् पृथग्विधान् ।
ेत्ति भूते ज ानं विद्धि राजसम् ॥ २१ ॥

यत्तु कृत्स्नवदेकस्मिन् ार्ये स महैतु म् ।
अतत्त्व ार्थवदल्पं च त्तामसमुदा म् ॥ २२ ॥

But he whose Heart† is 'I'-hood-free, 17
  whose Insight* is unmarred by stain,
E'en though he slaughter all these folk,
  HE slays not, and cannot be bound.

¶Knowledge, the know'r, the thing to know,— 18
  these, threefold, give impulse to act.
The means of act‡, the agent, act,—
  these, threefold, go to clinch the deed.

¶The Science of the Moods§ declares 19
  that knowledge, action, agent too,
Fall into three, from Nature's Moods :
  Hear thou a clear account thereof.

The Knowledge thanks to which Man sees 20
  One changeless LIFE in all that lives,
'Mid seeming-parted forms at-One,
  as *sāttvic* Knowledge that know thou.

The knowledge which, in creatures all, 21
  (its own apartness cause of this)
So many 'lives' distinct perceives,—
  that knowledge know as *rājasic*.

The baseless 'knowledge' which but clings
  to some one thing as all in all,
Straitly hedged in,—yea, blinking fact,—
  such 'knowledge' counts as *tāmasic*'.

* *buddhi*, in its other aspect (See G. of L.) † *bhāva* ature ‡ 'Instrument' body. § *guṇa*. See xiv, xvii.

नियतं ङ्गरहित राग षतः म् ।
अफलप्रेप्सुना र्म त्तत्सात्त्वि क च्यते ॥ २३ ॥

यत्तु का प्सुना र्म साहंकारेण ा पुनः ।
ि य लाया द्राजसमुदाहृ म् ॥ २ ॥

अनुबन्धं क्षयं हिं ामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्ताम च्यते ॥ २५ ॥

मुक्तसङ्गोऽनहं ादी धृत ा समन्वितः ।
ि यसिद्ध्योर्ि िकारः र्ता ात्त्वि क उच्यते ॥ २६

रागी र्मफल प्सुर्लुब्धो हिंसात्म ोऽशुचिः ।
हर्षशो ान्वि : र्ा रा : परिकीर्ति : ॥ २ ॥

अयु : ा : ब्धः ठो नैष ि कोऽ : ।
ि दी दीर्घसूत्री च क र्ा ताम उच्य ॥ २८ ॥

23

¶Duty, impersonally done,
swayed neither by desire nor hate,
Without anxiety for gain,
goes by the na e of *sâttvic* Act.

24

Next, prompted by the greed of gain,
or with self-conscious pride performed,
With fulsome sense of weigthy toil,—
as *rājasic* is action known.

25

But acts through aberration done,
not recking upshot—loss or death—
Nor yet one's power to perfor ,—
as *tāmasic* such acts are held.

26

¶Impersonal, without conceit,
incarnate Steadiness and Will,
Unswayed by failure or success,
a *sāttvic* Agent man is called.

27

All-passion, moved by lust of gain,
greedy, malevolent, impure,
Convulsed by storms of joy and grief,—
the agent is called *rājasic*.

28

Erratic, vulgar, obstinate,
deceitful, noxious, indolent,
Down-hearted, ever putting off,—
such is the agent *tāmasic*.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१

अधर्मं धर्ममिति या मन्यते त साऽऽवृ ता ।
सर्वार्थान्विपरीतां बु : ा पार्थ तामसी ॥ ३२

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ ात्त्विकी ॥

यया धर्मकामार्थान् धृत्या धारय ऽर्जुन ।
प्रसङ्गेन फलाका ी धृ : सा पार्थ राजसी ॥ ३४

¶Insight and will* fall into three
 according to the threefold Moods.
Lend ear, O Wealth-Winner, while I
 detail these, each in turn, for thee.

¶Forthgoing and indrawing *both*; 0
 act fit, unfit; fear, fearlessness;
Restraint *and* freedom,—knowing these,
 Insight is reckoned *sāttvic*, pure.

Now, 'insight' whereby right and wrong, 1
 things to be done, things to be shunned,
Are seen awry, not as they are,—
 such insight counts as *rājasic*.

That 'insight' which, in darkness whelmed,
 imagines evil to be good,
And sees all matters upside down,—
 is, Pārtha, known as *tāmasic*.

¶That Will by which the Man controls 3
 all works of mind, and life, and sense,
In rock-secure At-One-ment fixed,—
 that Will is reckoned *sāttvic*, pure.

But that by which a man cleaves fast 4
 to custom, pleasure, property,—
Such personal, gain-greedy will
 is fitly reckoned *rājasic*.

* *buddhi* and *dhṛti*, really the two aspects of *buddhi* (See G. of L.

या   भयं शोकं वि ादं मद   च ।
न वि श्चति दु धा धृ ि : सा पार्थ ामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं शृणु मे र र्षभ ।
भ्या ाद्रम   य दुः ा   च निगच्छति ॥ ३६ ॥

त्तदग्रे विषमि परिणामेऽमृतोपमम् ।
त्सुखं ात्त्विकं प्रोक्तमा बु प्रसादजम् ॥   ॥

वि येन्द्रियसंयोगा त्तदग्रेऽमृतोपमम् ।
रिणामे विषमि   त्सुखं राजसं स्मृ म् ॥ ८ ॥

यद चानुबन्धे च सुखं मोहन ा नः ।
निद्र   ादोत्थं त्ताम मुदा म् ॥ ३९ ॥

तदस्ति पृथिव्यां वा दिवि देवे   ा पुनः ।
सत्त्वं प्रकृतिजैर्मु   यदेभिः स्या भिर्गुणैः ॥   ० ॥

The 'will' by which one *will not* slough 35
sloth, fear, grief, gloom, insanity,—
O Pārtha, such pig-headed 'will'
is rightly labelled *tāmasic.*

¶And now anent the threefold Joy, 36
hear thou, O Bull of Bharat's Race.
To practise *this* gives sure Delight
and leads unto the Death of pain.

The J o y that first like poison tastes, 37
but turns to Nectar in the end,
From purity of Mind and Will
arisen,—that is *sāttvic* J o y.

The joy which, coupling sense and things, 38
appears at first as nectar sweet
But turns to poison in the end,—
that joy is reckoned *rājasic.*

That which, at first—and after, too,— 39
tends but to stupefy the ind,
Of sheer sloth, sleep and stupor sprung,—
that 'joy' is known as *tāmasic.*

¶There does not live, or 'here' on Earth, 40
or 'there', in Heav'n, among the Gods,
A single creature that is free
from these three Moods, of Nature sprung.

। णक्षत्रियविशां शूद्राणां च परन्तप ।
ाणि प्रविभ ानि र भावप्रभवैर्गुणैः ॥ ४१ ॥

ो दम तपः ैचं ान्ति रार्जव ेव च ।
ानं वि ानमास्ति यं र्म स्व ा जम् ॥ ४२ ॥

शौर्यं ेजो धृ दाक्ष्यं यु े चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षा कर्म स्वभावजम् ॥ ४३ ॥

कृषिगोरक्ष्य ाणिज्यं ैश्यं र्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

े स्वे कर्मण्यभिर : संसिद्धिं लभते नरः ।
निर : रि द्धिं यथा विन्दति च ृणु ॥ ४५ ॥

यतः प्रवृ भूतानां येन सर्वमिदं तम् ।
णा भ्यर्च्य सि विन्द ान : ॥ ४६ ॥

¶To priestly,* ruling,† erchant class,§ 41
and labour-class,$ O scourge of foes,
Their several duties are prescribed
according to their Moods|| inborn.

Peace, Self-control, austerity, 42
uprightness, patience, purity,
Self-knowledge, science, godliness,
are Priestly Duty, Nature-sprung.

Prowess, effulgence, Will-strength, skill, 43
a back ne'er turned on foe in war,
Benevolence and lordliness
are Ruler's Duty, Nature-sprung.

Husbandry, cattle-raising, trade, 44
are Merchant's duty, Nature-sprung;
While menial work, for labour-class,
is bounden Duty, Nature-sprung.

¶Each minding his own share of work, 45
Man reaches to the Perfect State.
How, to his life-work wholly vowed,
Man gains Perfection, hear from ME.

From Whom Creation's Tide streams forth, 46
by Whom this All in Space is spread,—
His work to HIM in Worship vowed,
the Son of MAN Perfection finds.

---

brāhmaṇa. † *kshatriya.* § *vaishya.* || *shūdra.* $ *guṇa.*

श्रेयान्स्वध र्मो विगुणः रध ात्स्वनुि ात् ।
स्वभा नियतं र्मं कुर्वन्ना ोति किल्बिषम् ॥ ४ ॥

हजं कर्म कौन्ेय सदोषमपि न त्यजेत् ।
सर्वार भा हि दोषेण धूेनाि रि ावृताः ॥ ४८ ॥

सक्तबुद्धिः त्र जिता ा विगतस्पृहः ।
नैष्कर्म्यसिि परमां संन्यासेनाधिगच्छ ति ॥ ९ ॥

ि द्धिं प्राप्तो यथा ब्रह्म थाऽऽ ोति निबोध े ।
समासेनैव कौन्तेय निष्ठा ानस्य या परा ॥ ५० ॥

ा विशुद्धया ो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त ा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

ि सेवी घ्वाशी तवा ाय ान ः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रि ः ॥ ५२ ॥

Better one's thankless Duty, far, 47
than alien task, tho' well-performed.
Who acts as his [true] Nature bids,
incurs thereby no taint of sin.

His innate Duty, Kuntī's son, 48
though tainted, let no man desert:
For, as [new-kindled] fire in smoke,
all early growths are wrapped in Sin.

The Man whose Heart nowhere adheres, 49
SELF-mastered, all desires at rest,
By [inner] laying-down attains
the Pow'r of perfect Actlessness.

This Power won, how, after that, 50
he reaches BRAHMA, hear from Me
¶In fewest words,—that BRAHM Which is
the final State of SELFHOOD true.

Self-knit, at-One through Will ade pure, 51
his Mind held back in fir control,
Sound and all other 'things' shut out,
desire and hate alike cast off,—

In solitude, abstemious, 52
speech, body, mind, controlled by Will,
On naught save Contemplation bent,
in armour of Dispassion clad,—

हं ारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो भूया ल्पते ॥ ५ ॥

भूतः सन्नात्मा न शोचति न काङ्क्षति ।
: भू द्भक्तिं भते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान्य ास्मि तत्त्वतः ।
तो ां तत्त्व ो ात्वा विशते तदनन्तरम् ॥ ५५ ॥

सर्वकर्मा यपि सदा र्वाणो द्व्यपाश्रयः ।
त्प्रसादादवा ोति ाश्वतं पदमव्ययम् ॥ ५६ ॥

चे सा सर्व ाणि मयि संन्यस्य मत्परः ।
बुद्धियोगमपाश्रित्य मच्चित्तः सत भव ॥ ५७ ॥

च्चित्तः र्वदुर्गाणि त्प्र ादात्तरिष्यसि ।
थ चेत्त्व हंकार श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

All egotism, pride, violence, 53
lust, wrath, ambition, shaken off;
Past 'my'-ness, having come to Peace,
he cannot help becoming BRAHM†.

To BRAHM transformed, his sheaths grown pure, 54
he neither grieves nor longs for aught;
Of equal Heart to all that lives,
LOVE passing ken is His for ME§.

Through LOVE He knows ME utterly, 55
knows WHO and WHAT I am in truth;
And, knowing ME in truth, forthwith
He merges in that SELF of Mine.

Though e'er at work in every way, 56
the Man who thus has merged in ME,
By My grace dwells at perfect Rest
in My Eternal, changeless STATE.

¶Renouncing all thy deeds by Mind 57
in ME,—My SELF thy only Goal,—
On Will-at-One-ment take thy stand,
and keep thy Mind intent on ME.

Remembering ME, thou'lt—by My Grace— 58
o'er every trial safely tide:
But if, from egotism, thou wilt
not listen, thou shalt be undone.

---

† *i. e.*, his own true Self. § The ALL SELF.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

If, fortified in egotism, 5
thou thinkest, "Sure I *will not* fight,"
Of no avail this choice of thine:
thy Nature will perforce compel.
Kauntéya, bound by thy own Past* 60
which thy own Nature traced for thee,
What glamour's voice now bids thee shirk
thou shalt perforce be *made* to do.
The LORD, at Rest within the heart 1
of every thing create, abides;
And whirls all creatures round and round,
by glamour on His Wheel held fast.
To HIM do thou for shelter fly 6
with *thy whole being* Bhārata!
His Grace shall bear thee safe across
to His eternal, changeless STATE*.
¶This GNOSIS thus passed on to thee—
than Secrecy more secret far,—
First in its fulness ponder it,
then *do what thou art moved to do.*
¶To My final Word, the Secret 64
of all secrets, once more hearken.
I yearn with steadfast LOVE for thee,
hence speak that which is Good for thee.

* *karma*, destiny, the cosmic *sense of continuity*, not the paralysis of initiative. * or 'to Thy eternal, changeless HOME.'

मन्मना भव मद्भक्तो द्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि ॥ ६५ ॥

सर्वधर्मान्परित्यज्य मेकं रणं ।
अहं त्वा सर्वपापेभ्यो मो यि ा ा चः ॥६६॥

इदं नातपस्काय नाभक्ताय दाचन ।
न चा षवे वाच्यं न च मां योऽभ्यसूयति ॥६ ॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं यि परां कृत्वा मामेवै त्य म् ॥ ६८ ॥

न च तस्मान्मनुष्ये श्चिन्मे प्रियकृत्तमः ।
भविता न च मे स्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्य च इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ० ॥

Thy Mind be Mine, thy Love be Mine, 65
  thy Sacrifice, thy Ho a e—Mine :
Thou'lt co e to ME, I pledge thee here
  My Troth, for Thou art dear to ME !

All ' erit'-tangles brushed aside,
  seek Shelter, Thou, in ME alone.
Be sure that from all bonds of sin
  I'll see Thee free, O Love .... grieve not !

¶ Rep t not this My Word, to one 7
  who enan lacks, or holy Love,
Or who lends not a willing ear,
  or whose proud ind finds fault with ME.

But who this deepest Secret tells 68
  among My Lovers— [Friends of all]—
Such deed of highest Love for ME
  shall surely draw him nigh to ME.

Nor lives there one in all mankind 69
  who dearer Service does to ME :
Therefore no other man on Earth
  shall be ore dearly loved of ME.

And whoso studies this convérse 70
  of Holiness 'twixt Thee and ME,—
With Wisdom-Sacrifice that man
  perfor s My Worship, thus I deem.

ावाननसूय　श्रृणुयादपि यो नरः ।
ो पि मुक्तः शुभाँ ो ान्प्रा ुयात　य　ँणाम् ॥

च्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः　णष्टस्ते धनंजय ॥　२ ॥

अर्जुन उवाच

नष्टो　ेहः स्मृ　ँब्धा त्वत्प्रसादान्मयाच्युत ।
स्थि　ोऽस्मि गतसंदेहः करिष्　वचनं　॥　३ ॥

जय उवाच

इत्यहं　ासुदेव　पा ँस्य च　हात्मनः ।
ादमि　श्रौषमद्भुतं रोमहर्षणम् ॥ ७　॥

व्या　ादाच्छ्रुतवानिमं गुह्य　परम् ।
योगं योगेश्वरात्कृष्णात्सा　ात्कथय :　यम् ॥　५ ॥

Yea, e'en the man who merely hears 71
with faith, and pure uncarping mind§;—
That man shall enter, when set free,
the radiant spheres where dwell the Just.

¶And now, O Friend, has this been heard 72
by thee with single-pointed mind ?
Is thy negation-glamour now
dispelled, Thou Heir to Boundless Wealth ?

Arjuna replied :

The glamour, changeless Lord, is fled : 73
Remembrance, by Thy Grace, has co e !
Here I stand firm, my doubts all fled,
prepared to act as Thou dost bid.

Sanjaya concluded :

Thus have I heard, O mighty King, 74
the Conversation, wonderful,
Soul-thrilling, of the Lord of Life
with noble- inded Arjuna.

By Vyāsa's favour I have heard 75
the deepest of all Mysteries,—
AT-ONE-MENT,—from the very Lips
of Kṛṣhṇa, Lord of Unity.

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§ Not finding fault with what he cannot yet understand.

राजन्संस्मृ　संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुन ोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥　६ ॥

संस्मृत्य ंस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्या ि च पुनः पुनः ॥

योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मति ंम ॥　८ ॥

इति मोक्ष ंन्यासयोगो नाम
अष्टादशोऽध्यायः ॥

इति श्रीमद्भगवद्गीता　ाप्ता ॥



O King, remembering, remembering 76
　That Conversation, mystic, wonderful,
Of Keshava* with Arjuna His Friend,
　Joy wells up in me again and yet again.

Also remembering, remembering
　That Vision of HIM, more than wonderful,
Awestruck with utter awe am I, O King,
　And my Joy wells up again and yet again.

Wherever is Kṛshṇa the Master of Yóga, 78
　Wherever is Pārtha the Archer,
There are Prosperity, Victory, Happiness ;—
　Trustworthy Guidance is *there*, I dee .

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* The 'Hairy One', or the Lord of Rays.

Chapter the ighteenth entitled
E UNCIATION AND LIBE ATI ,
ends here.

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ERRATA.

PAG.	LIN.	INSTEAD OF:	READ.
2	4	Shaivya	Shaibya.
5	6	Sleep	Sense.
15	3	Even, then, O long-armed hero,	O long armed here, even *then*,
,,	4	for Him	like this.
17	9	ev'r	e'er
19	18	At-onement-fixed.	in Yoga fixed.
26	7	Indeed, while working thus detached,	Indeed, man, working thus detached,
,,	8	man grows into the whole of MAN	wins entrance to the PATH beyond.
29	25	*sin.*	*sin,*
१९	५	सुमुद्भव:	समुद्भव:
३९	४	विशिष्तते	विशिष्यते ।